THE

BRITISH CRITIC,

For MARCH, 1803.

" Officium ego ſcriptoris exiſtimo, ut interroget ſe, quid cœperit ſcribere: ſciatque, ſi materiæ immoratur, non eſſe longum; longiſſimum, ſi aliquid arceſſit atque attrahit." PLIN. JUN.

Every writer, in my opinion, ſhould carefully conſider the nature of his ſubject; if he adheres ſtrictly to the matter, he cannot be prolix; which he becomes, in an extreme degree, when he wanders to what is forced and foreign.

ART. I. *A Voyage round the World, performed during the Years* 1790, 1791, *and* 1792, *by Etienne Marchand, preceded by an hiſtorical Introduction, and illuſtrated by Charts, &c. Tranſlated from the French of C. P. Claret Fleurieu, of the National Inſtitute of Arts and Sciences, and of the Board of Longitude of France. Two Volumes.* 4to. 3l. 13s. 6d. Longman and Rees. 1801.

UPON the importance, intereſt, and entertainment of ſuch works as the preſent, we have often expatiated; but we ſcruple not to inform our readers, once for all, that as little of theſe will be derived from the peruſal of the preſent volumes, as from any that we have ever examined. A large portion indeed of the firſt volume is occupied by an Introduction, which, in fact, is a Diſſertation, read at the ſittings of the National Inſtitute, by the editor of this publication. This extends to one hundred and twenty-one pages; and gives a ſucciſt account of the diſcovery of America, and of all the different

voyages to its ſeveral parts, but more particularly to the north-weſt, from the time of Cortez to this of Captain Marchand. It is not a little remarkable, that this voyage was the firſt that was undertaken by the French merchants, with a view to commercial advantages, in this part of the world; and it is the ſecond only round the world which Frenchmen have accompliſhed, that by Bougainville being the firſt.

The author's plan, and what kind of narrative the reader has to expect, will appear from the following extract.

"I have thought it proper to inſert in the body of the narrative, only the reſults of the obſervations which have ſerved to aſcertain ſome extraordinary effect of the currents; of thoſe which, having recently preceded the moment of the firſt ſight of a land, have proved the exactneſs of a land-fall; of thoſe, in ſhort, which have been employed for fixing the poſition of ſome remarkable point. But as the currents in the Indian Seas, and in the vicinity of the Cape of Good Hope, are the principal cauſe of the errors to which the navigator is expoſed in thoſe parts, if he there make uſe only of the common methods of pilotage, the groping of the blind, I have reported the greater part of the reſults which have, at different periods, occurred from the velocity and the direction of theſe currents: and for thoſe which are met with in the other parts of the two oceans, I have thrown the detail of them into Notes ſeparated from the text, in which the young ſeaman who is endeavouring to improve himſelf will find a motive of emulation, when he ſees the happy uſe that can be made of the new methods, for inſuring navigation, and abridging the duration of the runs. If I have frequently preſented the errors which are occaſioned by the effect of the currents, it is that this part of the information which it behoves navigators to acquire, and which can be improved only by the approximation and compariſon of the reſults of obſervations made at different times in a ſame track of ſea, has not appeared to me to have been treated with ſufficient minuteneſs in the journals of the great voyages of the Engliſh. But, in pointing out this trifling omiſſion of particulars in their narratives, it would be unjuſt not to acknowledge, at the ſame time, that they have amply indemnified us for it by an aſſemblage, an accumulation of valuable knowledge, of philoſophical obſervations, of new remarks on Phyſics and Natural Hiſtory, and by thoſe grand pictures, thoſe grand views which are not to be met with in the narratives of the voyagers who have preceded them, and which, no doubt, it will not be common to find in the journals of thoſe who ſhall tread in their ſteps.

"I have been of opinion that it would be monotonous and uſeleſs to preſent, day by day, the enumeration of the fiſhes, birds, and marine plants, which were ſeen in the voyage of the Solide, and of which Captain Chanal's journal muſt have and has made ſpecial mention: but as the ſight of certain plants, of certain birds, of certain fiſhes, frequently indicates to the navigator the diſtance at which he is from the land, ſometimes even announces to him the vicinity of ſome unknown ſhore, the reader will find, at their date, in the Journal of the

Route,

Route, all the periods at which these animals and plants were met with, and the part of the sea where they were seen. I shall confine myself to reporting, in the narrative of the voyage, the description of some birds and of some marine productions, as it was given by Surgeon Roblet, first officer of health of the ship Solide: some of these objects are little known, others have been already described; but one observer does not see all, does not tell all; what may have escaped the first, a second seizes; and several descriptions of the same object by different observers, lead to a more complete description. We ought to be at this day very backward in speaking of what is presented to the curiosity of voyagers by the seas which, in these latter times, the English navigators have explored; there remain but few things to be said on this subject, since a Banks, a Solander, a Forster, a Sparmann, an Anderson, and other learned men, at once naturalists and voyagers, have given us the most exact descriptions of the animals which, in the seas that they have visited, inhabit the water and the air, and that of the marine productions which are peculiar to the various climates that they have traversed: accordingly, in indulging myself in a few excursions into the field of natural history, I have pretended to nothing more than to collect under the eyes of navigators, pictures that are scattered in different works or narratives, which they have not an opportunity of consulting, and with which it may be useful to them to be acquainted. A seaman does not carry a library with him, and seldom, on shore, has he one at his disposal: it is therefore convenient to him, when, intending to make a long voyage, he is reading the narrative of a navigator who has preceded him in the same seas, to find assembled in this account all the information that can interest his curiosity, and enable him to recognise every thing that may present itself to his view. It is for the more complete accomplishment of this object that I have placed at the end of the Journal of the Route, an abridged description, such as is adapted to seamen, of the different birds, of the fishes, and of some marine productions that are met with on the track which the Solide followed in sailing round the World.

"It has appeared to me that, in order to render this narrative more interesting, and to convey a more perfect idea of the countries and people, still new to us, which Captain Marchand visited, it was my duty not merely to extract what is said of them in the journal which I had before me; I have made it my business to compare what the French saw, with what had been reported to us by the voyagers of other nations, when there are any who have preceded ours in the places to be described: thus it is that we can rectify the accounts, the one by the other, and obtain, of every place, and of every people, a description which, at the same time, may be both more accurate and more perfect. I have sometimes taken the liberty of making digressions, which, without belonging immediately to the voyage of Captain Marchand, have seemed to me to afford points of contact that unite them to the subject, if they do not identify them. And, no doubt, if these digressions present some view of public utility, some observation that belongs to the moral and political sciences, some historical or geographical elucidation, some conjecture that is not destitute of foundation, in short, some object that, from the interest which it presents, may appear

deſerving of the reader's attention, I may be excuſed for not having always ſubjected myſelf to the methodical, and neceſſarily uniform routine of a ſea-journal: people will be ſtill more diſpoſed to be indulgent, when the object of a digreſſion is to maintain or re-eſtabliſh each nation in the property and enjoyment of the maritime diſcoveries that belong to it, and to oppoſe the ever-increaſing invaſion of thoſe ambitious iſlanders, who, wiſhing to domineer over the whole ſurface of the element that ſurrounds and protects their poſſeſſions in Europe, likewiſe lay claim to the univerſal diſcovery and the excluſive commerce of the two worlds.

"I might have made the voyager himſelf ſpeak: that form imparts more intereſt to the narrative, when the narrator ſpeaks of the great difficulties over which he has triumphed, of the great dangers from which he has found means to eſcape; but in a voyage which conſiſts more in deſcription than in action, I have thought fit to preſer the forms of hiſtory. The journal of Captain Chanal and that of Surgeon Roblet have each been to me a canvas, if I may uſe the expreſſion, on which I have interwoven acceſſory ſubjects, and connected them to the main ſubject with the deſign of which they have furniſhed me; but when I have reported what the voyager has done, or what he has ſeen, I have ſcrupulouſly adhered to his account: and if I do not relate things preciſely as he has told them, I can affirm that I relate exactly the things that he wiſhed to expreſs. The private converſations which I have had with Captain Chanal, the explanations which he was anxious to give me, with no leſs complaiſance for my queſtions, than intereſt for the work, have furniſhed me with a few additional materials for developing and extending ſome of the deſcriptions: throughout, I have endeavoured to expreſs what the voyagers have ſeen, and in what manner they have ſeen. To conclude, the reader will eaſily diſtinguiſh when I ſpeak in my own name, or when I am no more than their interpreter; I do not mean to render them reſponſible for my opinions: the facts are theirs; and no one has a right to conteſt them: the errors of opinion, if any be found, are mine; and I ſhall be eager to acknowledge and rectify them, if criticiſm, ſupported by proofs, ſhall preſent them to my notice." P. cxxiv.

After all, the portion of North-weſt America viſited and examined by Marchand is of no great extent, not more than 240 leagues; nor were his diſcoveries of very material importance. The firſt is limited to the ſpace between Tchinkitanay, the Norfolk Sound of Dixon, and Nootka Sound: the diſcoveries of Marchand were a group of iſlands, which form an archipelago with the Marqueſas de Mendoça. The following account of theſe will afford another and ſufficient ſpecimen of the work.

"Captain Marchand impoſed on the bay where the French had been ſo amicably received, the name of Baie du Bon Accueil (Welcome Bay.)

"The diſcovery which he had juſt made of a land till then unknown, required that he ſhould navigate with prudence during the night, in a

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ſea which no navigator had croſſed; beſides, he intended to reconnoitre the north-weſt coaſt of Marchand's Iſland; and, in order not to increaſe his diſtance from it, he ſtood off and on, with variable winds, from eaſt to eaſt-north-eaſt, attended by frequent ſqualls.

"On the 22d, at dawn of day, he ſtood on to double the northern point of Welcome Bay: at ſeven o'clock, it bore north-eaſt 4 or 5° eaſt; and he, at the ſame time, ſet two other points *in one*, or in a line with each other, in the ſame direction as the firſt. Continuing to ſtand to the northward, he diſcovered nearly in the eaſt, beyond the before-mentioned points, ſummits of land detached from each other, and preſenting the appearance of a continuation of iſlets: the diſtance did not allow of diſtinguiſhing whether theſe ſummits, which appeared to be iſlets, were not rather hillocks, belonging to the extreme lands of Marchand's Iſlands; but, from various combinations of bearings, he was decidedly of opinion that theſe hillocks were the ſame which, on reconnoitring the iſland on the eaſt ſide, he had preſumed muſt be connected with each other by low lands, and form the north-eaſt part of Marchand's Iſland; no land appeared to the northward beyond theſe outer ſummits. A more particular examination of this part of the iſland would have required him to employ a great deal of time in working to windward; and he thought himſelf ſufficiently informed not to doubt that the iſland was terminated, towards the eaſt, at the moſt remote ſummit that was diſcovered on that ſide.

"From the moment when the Solide had doubled the north point of Welcome Bay, the moſt weſtern of the weſt coaſt, Captain Marchand clearly perceived, at the diſtance of about nine leagues, a ſecond iſland, which preſented itſelf under an angle of about 11°, between the north half weſt, and the north-north-weſt half north. At the ſame time, he thought he ſaw, at a greater diſtance to leeward, other lands, which bore weſt and weſt-ſouth-weſt; and this appearance varied not during the whole forenoon.

"But before he ſtood on to reconnoitre the land which made its appearance to the northward, he wiſhed to go on ſhore on the north-weſt coaſt of Marchand's Iſland, in order to depoſit there a monument which might confirm the diſcovery of the French, and their act of taking poſſeſſion. The boat was manned and armed for carrying thither Captain Marchand, who was accompanied by Captain Chanal.

"The ſhip kept ſtanding off and on at a ſmall diſtance from the land. Her latitude, at noon, by obſervation, was 9° 21', and that which was indicated by account ſince her departure from La Madre de Dios, agreed with it perfectly: the longitude of the ſhip, at the ſame period, deduced from that which had been determined in the morning by ſeveral obſervations of diſtances of the ſun and moon, was 142° 27', and that which was given by the dead reckoning, deduced from the longitude of the harbour of La Madre de Dios, differed from it only by 3 minutes in exceſs. This agreement between the reſult of the reckoning, and that of the obſervation, proves that the currents had not acted in any direction, and that theſe determinations may be employed for fixing, in a ſatisfactory manner, the geographical poſition of Marchand's Iſland in regard to Las Marqueſas de Mendoça, by making uſe of the bearings taken in the morning and

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at noon, the periods of the obſervations which ſerved to determine the longitude and the latitude of the ſhip.

" It was not till after ſhe had ſtruggled for ſeveral hours, by dint of rowing, againſt a tolerably heavy ſea, and againſt ſtrong ſqualls which came off the land, that the boat ſucceeded in reaching a cove on the north-weſt coaſt, ſituated to the northward and within a little diſtance of the north point of Welcome Bay. Captain Marchand and his party went on ſhore on a platform of rocks, ſeparated from the coaſt by a ſmall arm of the ſea. The natives, who had aſſembled on the ſhore to the number of about two hundred, and among whom were obſerved ſeveral women, haſtened to meet the ſtrangers, and took them on their ſhoulders, in order to carry them acroſs the channel. The viſiters were received as they had been in Welcome Bay. The iſlanders broke out into the ſame tranſports of joy. The chief, with whom the French had ſo much reaſon to be well ſatisfied on the preceding day, was at the head of the natives collected at the place where they landed; and, as they perceived in this quarter no habitation, they preſumed that this chief and thoſe who accompanied him, inhabit the ſkirts of the former bay and the neighbouring coves, whence curioſity had attracted them to that where the French now were. This latter bay, deſtitute of verdure, exhibits, throughout, only a barren ſoil, which could not invite the natives to fix here their abode: it would, however, furniſh wood for fuel; and here was remarked a ſmall rivulet or ravine, which might, eſpecially in a rainy ſeaſon, be ſufficient for the ſupply of a ſhip, if a heavy ſwell which breaks on the large ſtones that ſkirt the beach, did not render landing impracticable for long-boats. As far as an opinion could be formed of it by the eye, all this north-weſt ſide of the iſland, although well-wooded, is not ſo fertile as the ſouth-weſt coaſt; the declivity of the hills is more rugged, and its aſpect is leſs agreeable.

" The natives crowded round the ſtrangers, but without confuſion, without being importunate, without making themſelves troubleſome; they ſeemed to have no other object than to obtain a nearer view of them. Captain Marchand and his party diſtributed to them various trifles, ſuch as nails, looking-glaſſes, knives, fiſh-hooks, and coloured glaſs-beads; and it is needleſs to mention that, in the diſtributions of the preſents, the modeſt virgins were not forgotten. They received in exchange, from theſe inoffenſive iſlanders, and from their chief in particular, a lance, a dart or javelin, two fans made of feathers, and two large pearl-oyſter ſhells.

" Since navigation has made known, to Europeans, parts of the terreſtrial globe of which the ancients did not ſuſpect the exiſtence, they have perſuaded themſelves that the whole world belongs to them; and that the lands which they happen to diſcover, are portions of their univerſal domain which Nature was to blame to alienate, and which ought to return under their domination: too happy ſtill are the primitive poſſeſſors of the diſcovered countries, if the uſurper, in order to eſtabliſh the rights of ſovereignty, has not recourſe to that thundering weapon, invented in our Europe, with which the ancients were ſo fortunate as not to be acquainted, and which, in the ſpace of a century, ſo ſhort when it is compared to the duration of the world, has

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deſtroyed, or ſubmitted to a few men, half of the human ſpecies. Captain Marchand, following the example of his numerous predeceſſors, thought it incumbent on him to take poſſeſſion, in the name of the French nation, of the iſland of which he had recently made the diſcovery, a poſſeſſion which involved as a right, according to the received opinion, that of the other iſlands which he might diſcover in the ſame quarter. This ceremony, which would be only ridiculous from its inutility, if it were not contrary to the law of nature and of nations, was performed by faſtening with four nails, againſt the trunk of a large tree, an inſcription containing the name of the ſhip and of the captain, and the act of taking poſſeſſion of the iſland by the French. The natives who obſerved with the attention of curioſity, all that was doing by the ſtrangers, the object of their admiration, certainly did not ſuſpect that the latter were ſolemnly taking poſſeſſion of the land where the bones of their forefathers repoſed, and were giving them a maſter in a hemiſphere which neither they nor their anceſtors ever heard of. But though the peaceable diſpoſition of theſe iſlanders might afford the hope that they would reſpect this monument, which, however, was to laſt no longer than till the roſt ſhould conſume the nails, or time or men throw down the obeliſk, it was thought that prudence commanded, for greater ſafety, and *ad perpetuam rei memoriam*, the inſcription to be written on three ſheets of paper, which were rolled up ſeparately and put into three glaſs bottles, corked and ſealed: one was depoſited in the hands of the venerable chief of the diſtrict; the ſecond was delivered to a man of a certain age; and the third was intruſted to the cuſtody of a young girl: three generations ſcarcely ſeemed ſufficient to anſwer for ſo valuable a depoſit. Of all the preſents that were made to the inhabitants of the country which had juſt been united to France, the bottles were thoſe which they received with moſt pleaſure, and to which, without ſuſpecting that they contained the act of their union to an empire of Europe, they appeared to attach the greateſt value. From this diſpoſition on their ſide, no doubt was entertained of their preſerving them carefully, and their viſiters were convinced that a conqueſt in bottles is ſecure againſt every event. Would it not be ſuppoſed that the French wiſhed to have it underſtood by all the navigators who thus conquered the world *poſt-haſte*, that an act of taking poſſeſſion, if performed in the ſtyle of theirs, has all the fragility of the glaſs which is to protect its title from the injury of ages?

"As ſoon as this awful ceremony was concluded, the north-weſt bay of Marchand's Iſland was proclaimed La Baie de Poſſeſſion (Poſſeſſion Bay) without any oppoſition or remonſtrance on the part of the ancient proprietors; and their ſilence muſt, forſooth, be interpreted as a tacit aſſent.

"The aſtoniſhment of the natives of this iſland at the ſight of Europeans and European commodities, their ignorance of traffic, their ſimplicity, their confidence—every thing ſeems to indicate that the French are the firſt navigators who have ſet their foot on this land. The mild, peaceable, and friendly diſpoſition which theſe kind iſlanders manifeſted, they owe wholly to nature; for they were not aware with what ſtrength thoſe men, whoſe ſpecies and power were

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till then unknown to them, came armed; and the marks of good-will and friendſhip of which they were ſo laviſh towards a handful of ſtrangers, who could not have appeared to them formidable, cannot be attributed to a ſentiment of fear, with which no act on the part of the French either could or aught to have inſpired them: for our voyagers did not even indulge themſelves, either in Welcome Bay or Poſſeſſion Bay, in firing a ſingle ſhot at any ſea-bird; they were apprehenſive that the report of a fire-arm would ſpread terror among ſimple and inoffenſive men to whom they owed gratitude. Theſe worthy people are yet ignorant of the effect of European arms: and may they never know it! Marchand's Iſland will then be reckoned in the too ſmall number of the iſlands of the Great Ocean, the diſcovery of which has not been polluted by the effuſion of human blood." P. 152.

The track purſued by Marchand was this: from Marſeilles, he proceeded acroſs the Atlantic, along South America, to Cape Horn, doubling which, he entered the Great South Sea, Paſſing the various iſlands there ſcattered, and thoſe which he diſcovered, he arrived at Tchinkitanay, on the coaſt of North-weſt America. His return was along the coaſt ſouthward to Nootka Sound, thence by the Sandwich Iſlands, and through the Archipelago of the Ladrones to Canton. From Canton he ſailed, through the Straits of Sumatra, to the Iſle of France, whence, doubling the Cape of Good Hope, he proceeded through the Straits of Gibraltar to Toulon.

More than two thirds of the ſecond volume are for the peruſal of ſcientific readers only, as they are occupied with giving a detail of the reſults of the obſervations for the latitude and longitude, ſerving to determine the changes occaſioned by the currents in the apparent courſe and rate of ſailing of the ſhip in the different tracts of ſea which ſhe croſſed, &c. Theſe muſt neceſſarily be of great value to navigators, and to navigators alone.

The narrative of the editor (C. P. Claret Fleurieu*) is ſtrongly diſtinguiſhed by the vanity which characterizes his countrymen; a contemptuous and impertinent mode of ſpeaking of the enterpriſes and diſcoveries of others, with only few exceptions; and a ſpirit of licentiouſneſs which very ill becomes one who ſtyles himſelf Member of the Claſs of Moral and Political Sciences. Wherever the females of the

* M. de Fleurieu publiſhed in 1790 a book entitled "Decouvertes de François en 1768 et 1769, dans le ſud-eſt de la Nouvelle Guinée." But he did not put his name to it. He ſtyled himſelf "*ancien Capitaine de Vaiſſeau.*" His book was tranſlated in 1791, and publiſhed here by Stockdale, 4to.

different iſlands viſited by Marchand are to be deſcribed, he ſeems entirely to loſe ſight of the dignity and the ſerioufneſs which his ſituation and character ought to have impoſed upon him. We think alſo that the publication is very dear. Three guineas and a half is too large a price for two volumes, in which ſo little attention has been paid to the paper and typography, and the embelliſhments to which are neither numerous nor important.

ART. II. *An Hiſtory of the original Pariſh of Whalley, &c. By Thomas Dunham Whitaker, LL. D. &c. &c.*

(Concluded from our laſt, p. 108.)

THE Hiſtory now proceeds with portions of the Pariſh lying between the Calder and the Hyndburne. The genealogical account of the family of Radcliffe, and an exact deſcription of the remains of Radcliffe Tower, render this Chapter particularly intereſting to the Engliſh antiquary. The plate of the noble hall is an agreeable illuſtration of the ſplendor and hoſpitality which were obſerved in the ſeats of our ancient gentry. It ſhould be obſerved, that *Radcliffe* is not properly within the bounds preſcribed by the hiſtorian to this work, as it is ſeparated by Irwell from the pariſh of Bury, the extremity of the honor of Clitheroe, p. 401. The admiſſible apology of Dr. W. for tranſgreſſing thoſe bounds is the important hiſtory of the place. He concludes the account by relating, "that to this place and family are attached the tradition and ballad given by Dr. Percy*, under the name of *Iſabella*, but here applied to a *Lord Thomas and faire Ellenor*, father and daughter."

Dependent Pariſhes are the principal ſubjects of the fifth Book; and theſe are *Blackburn* and *Rochdale*, with ſeveral chapelries. Among the incumbents of the wealthy vicarage of *Rochdale*, ſeveral eminent names occur. Of this benefice, as of *Whalley* alſo and *Blackburn*, the Archbiſhop of Canterbury is the patron. In Dr. W.'s deſcription of *Blackburn*, we find no notice taken of the marvellous narrative, given by Dr. Owen of Warrington, in his *Natural Hiſtory of Serpents*†, of a monſtrous reptile, whoſe chief reſidence was in a

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"* Ancient Songs and Ballads, vol. iii. p. 154."

† See the Eſſay towards a Natural Hiſtory, &c. 4to. Lond. 1742. p. 144.

wood

wood near this place. Out of the original pariſh of *Whalley*, ſeveral pariſhes appear to have been taken. In the deſcription of theſe portions, *Mitton* is moſt conſpicuous, both on account of ſeveral very ancient memorials in the church-yard, and of the Sherburne chapel on the north ſide of the choir of the church, containing numerous monumental figures and inſcriptions.

The laſt Book commences with *Biographical Collections*. The union of biography with local hiſtory is highly to be commended. "Let me add," ſays an elegant writer and critic who had been pleading the cauſe of topography*, "that, as *notices of the lives of celebrated perſons* make a part of our county hiſtories, and as anecdotes of this ſort are notorious or acceſſible in a private neighbourhood, which cannot be diſcovered or collected at a diſtance; from this mode of reſearch, many conſiderable improvements would accrue to the preſent ſtate of our national biography." Among thoſe who are the ſubjects of Dr. W.'s memoirs, the name of Alexander Nowell, Dean of St. Paul's, is the moſt diſtinguiſhed. The ſketch of his life is perſpicuous and neat; to which is added, the pleaſing information that a more expanded life of this eminent divine may ſoon be expected from the excellent biographical pen of the Rev. Ralph Churton†.

As we have not yet given any conſiderable ſpecimen of the matter of this work, we ſhall here inſert the whole of the life of this valuable man.

"ALEXANDER NOWELL, ſecond ſon of John Nowell, Eſq. ſon of Roger Nowell, Eſq. and Grace, his wife, daughter of John Townley, of Townley, Eſq. and Iſabel Sherburne, of Stonyhurſt, was born at Read, A. D. 1506. Wood, Biſhop Tanner, and the compilers of the Biographia Britannica, are alike miſtaken in ſuppoſing him to have been the ſon of Dowſabell Heſkett, who died leaving an only ſon, Roger‡, from whom the preſent family are deſcended; for, on her deceaſe, John Nowell, the father, contracted a ſecond marriage with Elizabeth Kay, of Rochdale, by whom he had iſſue, Alexander, the ſubject of the preſent article; Lawrence, of whom, in the next,

* T. Warton's Hiſt. of Kiddington, 1783. Pref. p. v.

† See his Memoirs of Biſhop Smyth, reviewed, Brit. Crit. vol. xx. p. 283.

‡ Roger Nowell was a very irreligious man, and never attended any public worſhip. This may illuſtrate Dr. Paley's remark, that the Engliſh practice of leaving the whole eſtate to the eldeſt ſon ſpoils only one in a family; but when it is conſidered, that the younger brother of this man was one of the moſt eminent Chriſtians which the Church of England ever produced, it is impoſſible to forget a more ſerious paſſage, "*There ſhall be two men in one bed, the one ſhall be taken, the other left.*" Luke xvii. 34."

Robert,

Robert, Attorney of the Court of Wards, and Elizabeth, who, A. D. 1530, marrying Thomas Whitaker, of Holme, Gent. became, in 1547, mother of the celebrated Doctor William Whitaker.

"Of young Alexander, it may reasonably be conjectured, that he received the first tincture of classical learning in the neighbouring abbey, then probably one of the best seminaries in the country, where an apartment still retains the name of the Old School House. At thirteen, he became a member of Brazen-nose College, Oxford, where he is said to have continued thirteen years, and took both the degrees in Arts, though, for some reason which does not appear, not till some years after he became of sufficient standing.

"He was elected, in course, Fellow of his College; and soon became distinguished, not only for learning and piety, but for his zeal in the cause of the Reformation, during the last dangerous years of Henry VIII.

"Dec. 5, 1551, he was installed Prebendary of Westminster; and, in the first parliament of Queen Mary, had the singular fortune (for it could scarce be sought by himself) to be returned burgess for Loo, or Westlow, in Cornwall; though his election, as might have been foreseen, was declared void, on account of his having a vote in the house of convocation.

"About the same time, being schoolmaster of Westminster, he appears to have drawn up, for the use of his pupils at least, an outline of that admirable Catechism, which he lived to complete and publish in more auspicious days. But he now discovered, and happily in good time, that purity and perspicuity of style, when employed in the cause of Reformation, had no charms for *Bonner*; and, like Erasmus, whom he appears somewhat to have resembled, both in elegance and timidity, feeling no appetite for martyrdom, he put himself under the protection of Mr. Francis Bowyer, a merchant, afterwards Sheriff of London, and by his assistance withdrew to Frankfort.

"Merchants at that time, from their intercourse with the Hanse Towns, appear to have been generally favourable to the Reformation; and the same cause which inspired them with the inclination, furnished them with means and opportunities, first of transporting the persecuted clergy, and afterwards of remitting contributions for their support.

"Here, in consistency with the moderation of his own principles, Nowell united himself with the episcopal congregation; yet, in a spirit of charity towards all the exiled brethren, equally remote from the imposing arrogance of Cox, and the puritanical rigor of Whittingham. This character, the effect of a clear head and calm temper, followed him through life: unaltered by the charms of preferment and the sunshine of a jealous court, we find him, in his latter days, the advocate by turns of Udal, a conscientious puritan, and of Townley, a peaceable recusant.

"On the demise of Queen Mary, he was the first exile who returned to hail the accession, and to share the bounty of Elizabeth; nor were his hopes long deferred; for, on Jan. 1, 1559 60, he became Archdeacon of Middlesex; on June 21, of the same year, Prebendary of the seventh stall in Westminster Abbey; and, on Nov. 17,

1560,

1560, he attained to the ſummit of his preferments*, and probably of his wiſhes, in the rich deanery of St. Paul's, which he enjoyed through a long and tranquil period of forty-one years, without any relaxation of diligence, or abatement of zeal, or decay of intellect; happy in the eſteem of all good men, and in the general, though not uninterrupted, favour of his royal miſtreſs; before whom, he was a frequent and faithful preacher for thirty years. In the pulpit, he ſeems to have poſſeſſed an uſeful verſatility of talents; for, in his excurſions to his native country, he is ſaid to have been eminently ſucceſsful in bringing over the rude and bigotted people of Lancaſhire to the eſtabliſhed Church.

"With the ſame benevolent intention, he founded a Grammar School at Middleton, in that county, and endowed it with 30l. per annum, together with exhibitions of 3, 6, 8l. each to thirteen ſcholars for ſix years, provided that if that ſchool ſhould at any time be deficient in perſons properly qualified, recourſe ſhould then be had to the ſchools of WHALLEY and BURNLEY, and in failure of candidates from thence, to any other ſchool within the county of Lancaſter†.

"In the year 1570, he publiſhed the celebrated Catechiſm, which, as it had been undertaken as a kind of ſynopſis to the doctrines of the Church of England, at the requeſt of Cecil; as it had been reviewed and interleaved by the convocation in the year 1562, and was at laſt committed to the preſs, at the joint requeſt of two Archbiſhops, may in ſome meaſure be conſidered as a work of public authority. Of this little book, it is not too much to affirm, that the orthodoxy of its precepts is equalled by the purity of its ſtyle; and that, as it was written at a time when the Church of England had neither forgotten nor grown aſhamed of her own doctrines‡, a late republication of it, by the preſent learned and vigilant Biſhop of Cheſter§, is entitled to the gratitude of every friend to the eſtabliſhment, or to genuine Chriſtianity. The general introduction of Nowell's Catechiſm into ſchools and colleges might be a means of reinfuſing a new portion of

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"* By this is meant, that he never attained any higher rank in the Church, nor probably ſought it; but, after he became Dean of St. Paul's, ſeveral valuable pieces of preferment were heaped upon him,—ſuch as the prebends of Wildland and Tottenhall, in his own church, which he held in ſucceſſion,—the rich parſonage of Hadham, in Herefordſhire,—a canonry of Windſor,—and, laſtly, the headſhip of Brazen-noſe College, Oxford, which he held only three months.—Oct. 1, 1595, on occaſion of this laſt appointment, he was created D. D. with an eſpecial grant of precedence over all the Doctors in the Univerſity, as well on account of his age (at leaſt 84) as his ſtation and dignity in the Church.

† Wood Hiſt. and Antiq. Oxon. ii. 204.

‡ This unjuſt and invidious ſentence is not worthy of the writer who has inſerted it. *Rev.*

§ Dr. Cleaver, now (1801) Biſhop of Bangor." The Catechiſm of Nowell was alſo printed by Dr. Randolph, now Biſhop of Oxford, in the *Enchiridion Theologicum*, in 5 vols. 12mo. Nowell's Catechiſm begins the ſecond volume of theſe tracts. *Rev.*

that

that ſpirit which once animated our pulpits, and of opening upon the minds of young preachers better views of religion than have been generally exhibited of late, excepting in combinations which diſgrace them.

"In the year 1575, Mr. Nowell received an elegant tribute of gratitude, in a claſſical tranſlation of the Catechiſm into Greek, from his nephew, Mr. Whitaker, then Fellow of Trinity College, and riſing to great diſtinction in the Univerſity of Cambridge.

"The celebrity of the original work, ſometimes perhaps called the Catechiſm by way of eminence, gave riſe to an opinion, that Alexander Nowell was "the compoſer of that good, plain, unperplexed Catechiſm, which is in our good old ſervice book." Such are the words of Iſaac Walton, who, as he lived near the time, and converſed familiarly with the firſt eccleſiaſtics, might have been informed, though the real author of that excellent formula, probably Biſhop Poinet, has never been clearly aſcertained.

"At length, after having prolonged his life, by temperance, exerciſe, and tranquillity of mind, to ninety-five years, he died, full of honour as of days, Feb. 13, 1601.

"He is recorded by Iſaac Walton, a man of the ſame tranquil devotion, and who attained nearly to the ſame length of days with himſelf, to have ſpent a tenth part of his time in angling, an amuſement ſuited, beyond every other, to calm and contemplative minds, and ſacred, as it ſhould ſeem, to the relaxation of eminent divines; Donne, Herbert, Whitaker, and, after them, Archbiſhop Sheldon, having been fondly attached to it.

"Dr. Alexander Nowell was interred in his own cathedral, and had a monument erected to his memory, which periſhed, with many more, in the fire of London; but its figure and inſcription were preſerved, by the timely induſtry of Dugdale, and immortal hand of Hollar*."

An account of Laurence Nowell, the brother of Alexander Nowell, follows; and he is called the reſtorer of Saxon literature in England. "In the earlier part of Queen Elizabeth's time," ſays Dr. W. "we find him with *Somner*, and other ſcholars, active in the cultivation and encouragement of the Saxon language." Here, we apprehend, a conſiderable error is committed. *Somner* was not born till after the death of Elizabeth. The date of his birth is March 30, 1606†; and he died in 1669. As Saxon literature is now cultivated with much ardour, we conſider it our duty thus to caution the reader againſt a conſiderable miſtake; and at the ſame time we may add, that numerous and important collections of the induſ-

"* This is merely ſuch a ſketch as could be exhibited in a work like the preſent; but a more expanded life of Alexander Nowell may ſoon be expected from the excellent biographical pen of the Rev. Ralph Churton."

† Haſted's Hiſt. of Canterbury, 8vo. edit. vol. i. p. 231.

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rious ſcholar and antiquary, whoſe name has been thus inaccurately introduced into the Hiſtory of Whalley, exiſt in the library* of the cathedral church of Canterbury. Four gentlemen of the family of *Townley* are commemorated in an intereſting manner, by Dr. W. and to the accounts of them ſucceeds the life of *William Whitaker*, one of the moſt celebrated theologians of the Engliſh Church in the reign of Elizabeth. His life having been often and copiouſly written, Dr. W. contents himſelf with a few leading facts and dates in thoſe parts of his hiſtory which are already known, with the addition of ſome circumſtances, drawn from authentic family documents. As we do not find, among the preſent biographer's references to preceding lives of his illuſtrious kinſman, any notice taken of a particular work, in which a life of Whitaker is given, we ſhall here mention it. The title is "Decades duæ, continentes Theologorum exterorum principum, qui Eccleſiam Chriſti ſuperiori ſeculo propagarunt et propugnarunt: coactæ à Meliore Adamo Sileſio. Francof. 1618." *Whitaker* and *Cranmer* are the only *Engliſhmen* who are recorded in this publication.

The work concludes with a Diſſertation on the Origin and Progreſs of Domeſtic Architecture, &c. In this Chapter, we are happy to ſee the two hiſtorians of Lancaſhire antiquities united in opinion. Dr. W. is ſpeaking of the ancient unembattled manor-houſe.

"With whatever material theſe manſions were conſtructed, all agreed in one circumſtance, that they ſurrounded a quadrangle, as they were generally defended by a mote. This laſt precaution ſupplied the want of ſtrength in their walls and gates. The quadrangular ſtyle of building, probably derived from the general form of Roman villas in Britain, and adopted by our own Saxon anceſtors, was copied and extended in the cloiſtered courts of monaſteries, colleges, and hoſpitals, indeed in all the erections of which the object was not ſo much defence as ſequeſtration and partial confinement. *Mr. Whitaker*, in his *Hiſtory of Manchester*, has given a well-imagined ſketch of an early baronial manſion, which exactly coincides with this idea; and he has diſcovered, in the ancient parſonage of Manchester, the remains of a ſimilar ſtructure: "The quadrangular form," as he truly obſerves, "was the unvarying economy of ſuch houſes." And it ſeems to have included, with greater attention to convenience than to delicacy, at leaſt in ſome inſtances, the barns, ſtables, and other offices."

Dr. W. adds in a note, that, after the preceding paſſage was written, he

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* See White Kennett's Life of Somner, ad fin.

"ſaw,

" ſaw, with a mixture of pleaſure and ſurpriſe, the following paſſage in the Critical Review for March, 1801. " After the numerous elucidations which have been thrown on the eccleſiaſtical and caſtellated ſtyle of gothic architecture, we have always regretted, that a work of ſome extent had not been dedicated to the domeſtic architecture of our anceſtors, from the cottage to the tower." *It is not impoſſible that, at ſome future period, theſe hints may be expanded to a work of ſome extent."*

Towards the cloſe of the volume, we are preſented with the following diſmal picture. " In great manufactories, human corruption, accumulated in large maſſes, ſeems to undergo a kind of fermentation, which ſublimes it to a degree of malignity not to be exceeded out of hell!" If ſuch has been the operation of the extenſion of manufactures, let us hope that an effect ſo baneful may be checked, by the judicious interference and prudent regulations of the ſtate; let us hope, that induſtry and religion may not thus dreadfully be ſeparated, and that the accumulation of wealth may not be owing to an accumulation of wickedneſs.

To the length of Dr. Whitaker's work ſeveral readers will probably object. Extended, however, as it is, there is ſtill a deficiency; we mean an index of perſons, places, and things. We obſerve that Dr. W. is fond of uſing *hard words*, ſuch as " his *congener* the fox, *genuſciſſion*, *expeditation*, &c." It is our duty alſo to remark, that his ſtyle is too florid. Of all ſubjects, topography in particular requires plainneſs as well as perſpicuity; and is, " when unadorned, adorned the moſt." Dr. W. undoubtedly poſſeſſes a vigorous imagination; and is thus ſometimes led to give an air of ſplendid importance to things which needed it not, and to loſe ſight of ſimplicity. The differences in opinion, on ſeveral antiquarian ſubjects, between Dr. W. and other authors engaged in ſimilar undertakings, appear to be not few; and Dr. W.'s remarks may probably give occaſion, in ſome inſtances, to future *retorts courteous*. In the execution of the whole work, as we have already hinted, much elaborate inveſtigation is diſplayed; yet there are parts in which abbreviation and compreſſion might have been judiciouſly employed. Having ſtated our few objections to this performance, we cannot but admire the diligence with which Dr. W. has collected the materials that compoſe it, and the zeal with which he endeavours to afford inſtruction and entertainment. We muſt alſo commend the earneſtneſs of affection which he diſplays in defence of the eſtabliſhed church*; and the care with which he examines the ſubject of

* See the note in the Hiſtory, p. 370 to 374.

internal

internal ſchiſm, ſo ably noticed lately in the Charge of a learned and able prelate*. On the whole, we take our leave of this author with impreſſions of reſpect and regard.

ART. III. *The Works of the Rev. Jonathan Swift, D.D. Dean of St. Patrick's, Dublin; arranged by Thomas Sheridan. A.M. with Notes hiſtorical and critical. A new Edition, in Nineteen Volumes; corrected and reviſed by John Nichols, F.S.A. Edinburgh and Perth.* 8vo. 7l. 15s. Johnſon, and the principal London Bookſellers. 1801.

AFTER various imperfect editions of the works of this admired writer, the public was gratified in 1784, by the edition of the late Mr. Sheridan, compriſed in ſeventeen volumes; including a new life of Swift, from the pen of the editor. Notwithſtanding the advantages of an edition ſo conducted, particular circumſtances, we are informed, occaſioned the work of the preſs to be much leſs correct than might be wiſhed; and it is for a careful and ſcrupulous correction of ſuch errors, throughout the whole of this voluminous publication, that the public is, among other things, indebted to the preſent editor. A labour of this kind, though of the firſt neceſſity, is of all others the leaſt perceived or acknowledged: the faults removed, however groſs, leave no trace of their former exiſtence, nor can they be detected, but by a collation, which very few readers will be induced to make, even in a partial manner. Yet, knowing the character of the editor, we have not the ſmalleſt doubt, that the moſt laudable diligence has been employed to give the text of Swift with as much correctneſs as it is poſſible at this period to attain. Mr. Nichols, however, ſpeaks with great modeſty of his own part in this publication.

"Not wiſhing to trouble the public with any more *laſt words* of Dr. Swift; the editor contented himſelf with writing in the margin of his own books ſuch particulars as occurred relative either to the Dean or to his writings; a circumſtance which now enables him to ſupply ſeveral matters which had eſcaped Mr. Sheridan's obſervations, and to elucidate ſome paſſages which were left unexplained†. Careful, however, not to interfere with the general arrangement of the laſt

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* See Brit. Crit. vol. xx. p. 268.

† "Neither Mr. Sheridan, nor any other of the Dean's biographers has noticed, that he once poſſeſſed the prebend of Dunlavin. See vol. xi. pp. 76, 259."

edition;

edition; what has been done to the ſeventeen volumes, though attended with no ſmall labour, it is uſeleſs to the general reader to point out. To the critical collator it would be ſuperfluous." P. vii.

Two volumes, and a general Index, are the chief additions which diſtinguiſh the preſent publication. Of thoſe ſupplemental volumes, Mr. Nichols ſpeaks in the following terms.

"For the principal part of the contents of the eighteenth and nineteenth volumes, the editor is alone reſponſible. The authority on which the miſcellaneous tracts are adopted is in general given; and the articles in the Epiſtolary Correſpondence ſufficiently ſpeak for themſelves, and need no apology. Some of theſe are now firſt printed from the originals; and *Letters written by wiſe men*, ſays an *experienced writer, are of all the works of men, in my judgment, the beſt**." P. viii.

We ſhall give then all the information that can be eſſential to the public, in the preſent caſe, if we mark the principal contents of the two additional volumes. The particular title to vol. xviii. is "Miſcellaneous Tracts by Dr. Swift and his Friends;" and it is underſtood by the editor, we believe, that the tracts by his friends are in general ſuch as had his correction or co operation. 1. "A Narrative of what paſſed at the Examination of Guiſcard." Prefixed to this is an extract from Swift's Journal, implying that he had furniſhed the facts, which he aſſerts to be all true, to Mrs. Manley; and that ſhe drew up the narrative, leaving the firſt page unaltered, which he had begun to write himſelf. 2. "The preſent State of Wit." This is inſerted as illuſtrating the periodical papers of the times. Swift ſays, he believes Steele and Addiſon were privy to the printing of it. 3. "Comment on Dr. Hare's Sermon." By Mrs. Manley, with hints from Swift. 4. "The Duke of Marlborough's Vindication," by the ſame. But it does not appear that Swift aſſiſted in this. 5. "A true Relation of the ſeveral Facts and Circumſtances of the intended Riot and Tumult on Queen Elizabeth's Birth-day." Swift ſays, "I have put an underſtrapper upon writing a twopenny pamphlet, giving an account of the whole deſign." 6. "A new Way of ſelling Places at Court." The ſubject alluded to by Swift, Journal to Stella, March 24, $17\frac{11}{12}$; but nothing more. 7. "Reaſons to prove that no One is obliged by his Principles as a Whig to oppoſe the Queen." Swift tells Stella to read this Letter, and that to the Pretender annexed to it. 8. "A pretended Letter of Thanks from Lord Wharton to the Lord

* Bacon de Aug.

Biſhop of St. Aſaph." Conjectured to be probably one of thoſe which Swift ſays he iſſued from Grub-ſtreet at that period. 9. "A modeſt Inquiry into the Reaſons of the Joy expreſſed by a certain ſet of People, upon the Report of her Majeſty's Death." Written by Mrs. Manley, with aſſiſtance of Swift. 10. "The Right of Precedence between Phyſicians and Civilians inquired into." No account is prefixed to this tract. 11. "Some Tatlers, not before aſcribed to Swift, i. e. Vol. v. No. 1, 2, 28, and the Examiner, No. 46. 12. Some Characters, ancient and modern, by Swift. 13. A Number of Letters collected from various Publications. 14. Additional Poems. Of theſe Poems, the longeſt and moſt remarkable is an Ode to Dr. Sancroft, ſuppoſed to be one of Swift's earlieſt productions. It contains ſome marks of genius, but certainly does not belong to the higher claſs of poetry. The angry temper of Swift, however, breaks out occaſionally with great force.

To make them underſtand, and feel me when I write;
The Muſe and I no more revenge deſire,
Each line ſhall ſtab, ſhall blaſt, like daggers and like fire.

Again, ſoon after,

Forgive (original mildneſs) this ill-governed zeal,
'Tis all the angry ſlighted Muſe can do,
In the pollution of theſe days;
No province now is left her but to rail,
And poetry has loſt the art to praiſe.

The nineteenth volume contains chiefly Letters, ſome of which have not been printed before; and a few miſcellaneous Eſſays: one of which will now perhaps attract particular notice, being on the ſubject of Clerical Reſidence, connected with a tract which is in the 9th volume, p. 243. The Index to theſe volumes is very copious, and is undoubtedly a convenient addition.

Beſides theſe principal additions, a few have been made in various parts of the ſeventeen volumes; and ſome things have been reſtored, which Mr. Sheridan had, without any aſſigned reaſon, omitted. It ſeems as if he had avoided, as much as he could, to inſert the pleaſantries, however harmleſs, which Swift had directed againſt his father, Dr. Sheridan. We ſhall point out a few of the moſt material acceſſions of this kind.

Vol. 1. Pedigree of Swift's family.
2. An analytical Table to the Tale of a Tub.
3. Several Poems and humorous pieces reſtored.
11 to 13. Several very important Letters inſerted.

14 and

14 and 15. The Journal to Stella, accurately reviſed by the originals, in the Britiſh Muſeum, and many errors removed.

17. Character of Swift added.

Throughout the whole edition, many hiſtorical notes are ſupplied, of conſiderable intereſt and utility. We could have wiſhed, that all the additional Letters had been regularly incorporated with the work, and the whole correſpondence chronologically arranged in claſſes, or otherwiſe, as might be moſt convenient. Theſe improvements muſt now be reſerved for ſome future edition: in the mean time, the preſent will doubtleſs be welcomed by the public, as having many original claims to favour and attention.

ART. IV. *The Hiſtory of France, civil and military, eccleſiaſtical, political, literary, commercial, &c. &c. from the Time of its Conqueſt by Clovis, A. D. 486. By the Rev. Alexander Ranken, One of the Miniſters of Glaſgow. Vols. I. and II.* 8vo. 15s. 6d. Cadell and Davies. 1801 and 1802.

WE ſhould have called this an Hiſtory of France on the plan of Dr. Henry's Hiſtory of England, had not the author, in his Preface, diſclaimed the intention of imitating that hiſtorian. He allows, however, that he conformed his plan latterly to that of Dr. Henry, and ſhall be contented to be reckoned a good follower of ſo valuable a predeceſſor. The preſent period is, perhaps, of all others the moſt proper for an undertaking of this nature; as the events which have, within theſe few years, taken place in that country, are calculated to draw the attention of the curious to an examination of the riſe and progreſs of its monarchical government, from the formation down to the ſubverſion of it in 1793. Mr. Ranken has divided his firſt and ſecond Book, that is to ſay, the contents of theſe two volumes, into ſeven Chapters each: the firſt treats of civil and military Affairs; the ſecond, of Religion and the Church; the third, of Laws and Government; the fourth, of Literature; the fifth, of Arts; the ſixth, of Commerce; and the 7th, of Languages, Cuſtoms, and Manners. This method evidently renders the author's taſk more difficult, as far as concerns the arrangement of his ſubjects; but, at the ſame time, enables the reader to proſecute either of them without perplexity or interruption; and, however we may wiſh that it might be rendered more ſuſceptible of elegance, we cannot do otherwiſe than commend it on the ſcore of utility.

The Hiſtory, after an introductory deſcription of the country and original inhabitants, ſets out from the æra of the conqueſt of France by Clovis, in the fifth century, as being that of the commencement of the French monarchy: and it is to be obſerved, that the "Abrégé Chronologique" of the Preſident Henault begins with the ſame date. In the firſt Chapter, which comprehends hiſtorical facts only, it is not to be expected, that the relation of events, happening in an age at once diſtant, dark, and rude, can afford much intereſting matter; eſpecially as they are to be found, in nearly the ſame words, in the ancient and modern hiſtories of other countries. We ſhall, nevertheleſs, preſent the following extract to our readers, as a ſpecimen of the work, not only as it deſcribes a perſon whoſe exploits and ſubſequent misfortunes have a claim upon our notice, but as it tends to evince, that it is not only in modern days that our neighbours have been accuſed for their aſpiring and over-reaching diſpoſition.

"Beliſarius, informed of this embaſſy, warned the beſieged on the other hand, that they had no reaſon either to fear or truſt the French: that as they had begun to negociate with the Emperor, they ought without delay or heſitation to finiſh the treaty, ſince he was ſurely able to protect them againſt that numerous army: that the French did not even attempt to conceal their deſire of the ſovereignty of Italy: "Yield to them then," ſaid he, "but a little, and they will totally overthrow the kingdom of the Goths. Judge from what you have already experienced, judge from their conduct towards the Thuringians and Burgundians. Suppoſe they ſhould offer you favourable terms, and enter into a treaty with you, how ſhall you bind them? What oath will they reſpect; or what God do they fear?"

"It became neceſſary at this time for Vitigez, ſuch was the ſtate of his garriſon, to yield to the one or the other. Having more confidence in Beliſarius, he ſurrendered to him Ravenna, with his few remaining troops, and was ſent himſelf to Conſtantinople, where he ſpent the remainder of his days in eaſe and quiet. Thither alſo Beliſarius returned at the call of his jealous maſter, honourably preferring dutiful obedience and ſubmiſſion, to the violation of the truſt repoſed in him, and to the uſurpation of the ſovereignty of Italy tendered to him by the Goths. Theodebert, totally diſappointed, marched back his numerous army into France.

"Italy thus loſt its king, its treaſures, and its army. Pavia was ſtill held by a thouſand men, who were animated with an ardent love of freedom. Uraias was worthy to command them, but declined the honour; on which Hildibald, or Theudibald, was appointed; but whether worthy of it or not, he was aſſaſſinated by Vilas through private reſentment, at a public entertainment. Erarichus then aſſumed the royal title for a few months, but was put to death, as altogether unequal to the high office of general and ſovereign at ſo critical a period. Totila the nephew of Hildibald ſucceeded Eraric, and with five thouſand ſoldiers undertook the recovery of Italy. His exertions

and ſucceſs were great: he ſurpriſed Artabazes, the Greek general, killed him, and routed his army. With a rapidity which aſtoniſhed himſelf, he recovered Naples, Cumæ, Lucania, Apulia, Calabria, and Rome. His conqueſts were owing to his virtues as well as his valour. Italy ſeemed again loſt to the Empire; and Beliſarius appeared the only perſon able to arreſt the progreſs of Totila.

"Beliſarius remained unchangeable: his perſon was tall and handſome; his appearance majeſtic; his temper meek, and his manners gentle: no one ever ſaw him intoxicated: his ſexual abſtinence was ſingularly virtuous, even on occaſions of great temptation: his diſcipline was ſtrict, and his attention to his ſoldiers kind and generous. He diſcovered no leſs fortitude in adverſe circumſtances, than courage in action; and never was a general more beloved and revered, or any public officer deemed more deſerving of confidence.

"On his return to Italy, he did all that courage and valour could do: but whatever was the cauſe, he was allowed to remain in want of ſoldiers, proviſions, and every other neceſſary for carrying on the military operations which he had projected. Finding all his exertions vain, he ſolicited and obtained leave to reſign his command, and returned, to endure unfounded ſuſpicions of treaſon, than which nothing can be more painful to a faithful ſubject, or to a virtuous and noble mind." Vol. i. p. 58.

We ſhall not, for the reaſons already given, attempt to purſue the author through the different occurrences that marked the period from the conqueſt of France by Clovis to the acceſſion of Charlemagne, and thence to that of Hugh Capet, with which the ſecond volume concludes; but we may, perhaps, be allowed to ſuggeſt, that, in addition to the different writers to whom he has had recourſe on this occaſion, the Abbé du Bos, though his Syſtem in general is unſound, might have furniſhed ſome uſeful information. Henault has ſufficiently ſhown the uſe to be made of him, and the limits of it. Mr. R.'s account of the exploits, and delineation of the character, of Charlemagne, as drawn from Eginhart, the ſecretary of that celebrated monarch, is exact and well given, nor is it, by any means, deficient in intereſt. For the particulars, we muſt refer the reader to the work itſelf, as the paragraphs are ſo connected, one with the other, that we cannot ſelect any of them ſingly without deſtroying the harmony of the whole.

As far as relates to the hiſtorian himſelf, we cannot but admire his indefatigable reſearch, his erudition, and the method he diſplays in the arrangement of materials, ſo heterogeneous and far-fetched, and where, at firſt view, ſo little of lucid order was to be expected. Nor ought the very judicious reflections, with which he prefaces and interſperſes his chapters, to paſs without our notice and approbation. They are evidently and excluſively his own; and are ſuch as do him great honour. In cor-

corroboration of this aſſertion, we ſelect the following paſſages: the firſt from the Chapter on Religion, and the ſecond from that on Laws, &c. in the firſt volume.

"One part of worſhip ariſes directly and naturally from the wants and fears of men. The ſoul, filled with awe, yields a reaſonable homage to the Maker and Ruler of the world. The heart deſires, in prayer, the means of ſupplying its wants, or of relieving its diſtreſſes. Anxious and urgent, it would part with and ſacrifice any thing, even all its worldly ſubſtance, to obtain the favour of the Deity, and the object of its prayer. But a modeſt mind, a mind conſcious of depraved affections and of criminal paſſions, feels itſelf unworthy to enter the divine preſence, and to offer any ſacrifice or prayer. It requires the ſervice and interceſſion of others, ſuppoſed perſonally or officially more holy and acceptable. Hence the origin and uſe of prieſts, and of ſacrifices. To this indeed we may add the early inſtitution and great end of ſacrifices by Divine authority, and that the nations, deſcending from one ſource, have retained the practice, but have loſt, by imperfect tradition, the knowledge of its origin and author." P. 181.

Whole pages could not more diſtinctly point out the neceſſity and origin of the ſacerdotal office than does this ſhort paragraph. The following is equally ſtriking, as well from the liberality of ſentiment it conveys, as from its novelty of remark.

"Gothic ignorance, or rudeneſs, is proverbial; but when we review their code of laws, and compare them with thoſe of the Franks, we have reaſon to admire the extent of their knowledge and obſervation, and the degree of their civilization and refinement. The compilers of their laws, no doubt, had taken advantage of their intercourſe with the Romans, to ſtudy their cuſtoms and laws, and to adopt many of them; but even when we have made every allowance, conſidering the people, their condition, and the age in which they lived, we have reaſon to wonder, and to retract ſomewhat of our prejudice reſpecting Gothic barbarity." P. 306.

We could cite many other reflections of the ſame nature, if our limits would admit of it. The Chapter upon Learning, and the biographical ſketches of the moſt diſtinguiſhed French authors of the period between Clovis and Charlemagne, contain in it, and that immediately following, on Neceſſary Arts, are perhaps the moſt intereſting parts of the volumes. From the former of theſe, we extract one of Mr. R.'s remarks on the poetry of Apollinaris Sidonius.

"Some of the beſt verſes of his panegyric on Majorianus, are thoſe in which his mind glows with the remembrance of the former proſperity of Lyons, his native city; contraſted with its ruinous ſtate, in conſequence of its recent ſiege and capture by Majorianus, now his patron;

patron; to whom with the ſame breath he offers the moſt unnatural praiſe:

" Et quia laſſatis nimium ſpes unica rebus
Veniſti, noſtris petimus ſuccurre ruinis:
Lugdunumque tuam, dum præteris, aſpice victor.
Otia poſt nimios poſcit te fracta labores:
Cui pacem das, redde animum: laſſata juvenci
Cervix depoſito melius poſt ſulcat aratro
Telluris glebam ſolidæ: bove, fruge, colono,
Civibus exhauſta eſt: ſtantis fortuna latebat,
Dum capitur, væ quanta fuit? Poſt gaudia, princeps,
Delectat meminiſſe mali. Populatibus, igni,
Etſi concidimus, veniens tamen omnia tecum
Reſtituis: Fuimus veſtri quia cauſa triumphi,
Ipſa ruina placet." P. 379.

This may be looked upon as a curious paſſage; for it cannot eſcape the recollection of our readers, that an equal degree of what Mr. R. terms " the moſt unnatural praiſe" has, in the very ſame city, and within theſe few years, been heaped upon a man, who was an active inſtrument in the deſtruction of it.

Having given theſe general outlines of Mr. R.'s volumes, it remains for us yet to ſay ſomething of the ſtyle: and we obſerve with pleaſure, that he has not endeavoured to cover the ſcantineſs and obſcurity of his information with any meretricious or foreign ornament of language. His ſtyle is claſſical and perſpicuous, neither too low nor affectedly conciſe; and, in proportion as the hiſtorian's ſubject emerges from the darkneſs of diſtant ages, and acquires light as it approaches our own days, we ſhall doubtleſs have abundant reaſon for approving it. For the time being, we cannot diſmiſs the work without giving our unqualified opinion, that the manner in which the Hiſtory commences gives every probable ground to believe, that the ſucceeding volumes will acquire that ſucceſs and reputation for their author which, generally ſpeaking, are, ſooner or later, the well-earned reward of all literary merit.

ART. V. *Internal and preſumptive Evidences of Chriſtianity, conſidered ſeparately, and as uniting to form One Argument. By John Simpſon.* 635 pp. 8s. Cruttwell, Bath; Egerton, London. 1801.

IN the Introduction to this work, Mr. S. very fairly inſiſts upon the right of Chriſtians to bring forward internal and preſumptive proofs in favour of the Goſpel; becauſe not only pre-

pretended revelations have thus already been ſet aſide, but becauſe ſuch ſort of proofs have been particularly urged againſt Chriſtianity.

The work is divided and ſubdivided into Parts and Chapters. The firſt Part is entirely devoted to Preliminary Conſiderations on the nature of evidence in general, extracted chiefly from other authors, referred to at the foot of the page. In his ſelections, Mr. S. certainly evinces great judgment: he has managed to bring together ſome of the ſtrongeſt and beſt arguments of our moſt able theologians, particularly from Biſhop Butler's immortal work, Lardner, Paley, &c. but in ſome parts the inverted commas are ſo frequent, that for many pages together we have no original matter at all: this is the caſe even for ſixty pages in ſucceſſion, as from p. 103 to p. 163. We do not deny that the matter is admirably put together, but the reader muſt not expect to find much that is new. We will endeavour to do Mr. S. juſtice, by making our extracts from ſuch parts as ſeem properly to belong to him; but if we make any miſtakes in doing ſo, we muſt be forgiven, from the difficulty we have really found in ſeparating original from borrowed matter. At p. 176, we have a ſhort but judicious remark on the inconſiſtency of thoſe who object to the teſtimony of our Saviour's miracles, and yet make no ſcruple to receive as genuine all that is told us of the tranſcendent excellence of his doctrines and precepts.

" If the tranſcendent excellence of the doctrines and precepts of Jeſus, and his manner of teaching, ſo that even his enemies teſtified that " never man ſpake like this man," if theſe do not produce a diſbelief that he thus *ſpake*; why ſhould it not be equally credited, that the extraordinary *deeds* are real which his hiſtorians ſolemnly aver they *ſaw* him *perform?* If the inſtructions come recommended by their native value, and wonderful ſuperiority to all others, why ſhould we rely upon their teſtimony, that they were delivered by the uneducated Jeſus? " Why truſt them, when they relate what they *heard*, and diſtruſt them when they give an account of what they *ſaw*;" while the facts and inſtructions both exceeded the natural advantages of the perſon to whom they are attributed? They were equally competent and unexceptionable witneſſes in both caſes. In both, therefore, their teſtimony ought equally to be received or rejected." P. 176.

We could wiſh that our limits would allow of inſerting the Summary of the internal and preſumptive Evidences for the Credibility of the Goſpel Hiſtory, Chap. XVI. as it is well drawn up, and gives a conciſe but comprehenſive view of ſome of the moſt able arguments that ever have been advanced on this head. In Chap. XVII. Mr. S. examines and replies to the different objections urged againſt the internal credibility of the New Teſtament.

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As Mr. S. entertains notions very different from our own concerning the perſonal character of our bleſſed Lord, we cannot avoid noticing ſome remarks which we conceive to be entirely unwarranted. Of theſe indeed ſome will be found to be Mr. Simpſon's only by adoption, as p. 249, where, from a work of "Hopton Haynes, on the Offices of Chriſt," he alledges, that St. Paul "never uſes the term *Mediator* (Μεσίτης) but in one ſenſe only, namely, as Chriſt was employed by God to declare his will to mankind, which will is the true and only medium or means of our reconciliation to God." Now, among the paſſages in St. Paul's writings referred to by Mr. Haynes (or by Mr. S. for him) Heb. ix. 15. is one; whether of St. Paul's or not, we ſhall not contend. They who renounce the doctrine of *atonement* are certainly of Mr. H.'s opinion, that Chriſt was only a meſſenger inſtructed to proclaim the will of God; but, in the paſſage above referred to, connected, as it ought to be, with the following verſes, we find, that the *death* of *Chriſt* was an indiſpenſable part of his miniſtry, ſee ver. 16, and following; and this, not merely to prove the doctrine of the reſurrection, as the Unitarians ſtrongly maintain; but that, by *means* of *his death*, we might have *redemption of ſins:* and why ſo? Becauſe, as in the typical ſacrifices of the law, particularly referred to, χωρὶς Αἱματεκχυσίας ἡ γίνεται ἄφεσις, "*without ſhedding of blood is no remiſſion*," ver. 22. Surely then here are ſome "means" of reconciliation, diſtinct from the mere annunciation of God's will. So much for Mr. Haynes's aſſertion, on which Mr. S. reſts, of St. Paul's never uſing the word Mediator in a higher ſenſe than that of a promulgator of God's will.

At p. 288, in anſwer to ſome of the objections urged againſt the moral precepts of the Goſpel, we have ſome good remarks on humility and ſelf-denial.

"Injunctions to humility and ſelf-denial are frequent in the New Teſtament. Mr. Hume has ranked theſe qualities with "the monkiſh virtues, that are rejected by men of ſenſe, becauſe they ſerve no manner of purpoſe; but ſtupify the underſtanding, harden the heart, and ſour the temper. We juſtly, therefore," ſays he, "transfer them to the catalogue of vices."

"But whatever mean ideas either the ancient or ſome modern philoſophers may have aſſociated with the diſpoſition of *humility*, they are foreign to its nature. "The not thinking of ourſelves more highly than we ought to think, but thinking ſoberly and juſtly," which is the humility of the Goſpel, muſt have truth for its baſis. It is founded on right ideas of ourſelves, and of our relations to GOD, and to all his creatures. It is equally oppoſed to too high and too low a degree of ſelf-valuation. It prompts to a conduct exactly ſuitable to our talents and our ſphere in the univerſe. While pride at one time leads to arrogance

rogance, and at another to meanneſs, humility preſerves an even tenor of propriety, an uniform character becoming our ſituation. The ſublime truths ſhe contemplates, the various relations ſhe recogniſes to the wide creation of GOD, and its all-perfect Author, call forth the utmoſt exertion of the faculties, elevate and enlarge the whole mind, warm and expand the benevolent affections, and, in conjunction with ſelf-knowledge, her conſtant companion and guide, purify the heart, and ſoften all aſperity, which originates only in contracted views, and inattention to our own frailty and dependence.

"With regard to *ſelf-denial*, though we have ſeen that Mr. Hume calls it a vice, in the concluſion of his Enquiry, &c. yet in the ſixth ſection of it he ſays, "One conſiderable cauſe why men are unſucceſsful in the purſuit of happineſs, is the want of ſtrength of mind to reſiſt preſent eaſe or pleaſure, and to purſue more diſtant profit and enjoyment. A ſmall enjoyment is preferred, and laſting ſhame and ſorrow entailed upon us. The rejection of all diſtant views to fame, health, or fortune, is the ſource of all diſſoluteneſs and diſorder, repentance and miſery." Thus the ſame ſelf-denial which Jeſus enjoins, in order to attain immortal treaſures, and unfading honour, Mr. Hume recommends in order to ſecure health, glory, and riches, in this world. Which beſt deſerves the ſacrifice, no reaſonable perſon can heſitate to determine.

"The truth is, that no fixed character of any kind, no eminence whatever, can be attained without ſelf-denial. A conſiſtent character is formed by continually purſuing ſome particular object. To do this ſteadily and uniformly, many enjoyments that would interrupt the purſuit muſt be reſigned. He who reſolves to attain any high degrees of pleaſure, fame, wealth, or honour, muſt undergo attention and labour, and give up many gratifications that would divert him from his purſuit, or obſtruct his progreſs in it. "Virtue, as it properly ſignifies ſtrength and magnanimity of mind, conſiſts in power and dominion over our appetites, and ſelf-command. This is what we are formed for. Our ſenſes grow up firſt. Reaſon comes to maturity only by gradual cultivation. Reaſon, therefore, is continually aſſailed by appetite; and our perfection conſiſts in maintaining reaſon as the ruler of the mind. Now this habit muſt be formed and preſerved by frequent ſelf-denial, and can never be acquired if the bodily appetites and paſſions are indulged. Habitual mortification and rigid abſtinence, however, are not neceſſary or proper. Different degrees and kinds of ſelf-denial are requiſite, in different characters and conſtitutions, to form habits of virtue." P. 289.

Mr. S. being of Dr. Prieſtley's ſchool, in his ideas of our Saviour's perſonal character, at pages 360, 361, 362, we have an extract (as we conceive from the reference) from Dr. Prieſtley's diſcourſes in Philadelphia; in which extract, there appear to us ſo many contradictions and inconſiſtencies, that though Dr. P. might be capable of writing it, it ſeems ſcarcely credible that a ſecond perſon ſhould be found to adopt and repeat it. "In his diſcourſes, our Lord aſſumes

nothing

nothing to himſelf." To exemplify this, many inſtances are adduced, which we think would tend to prove juſt the contrary; namely, his aſſertion that he was greater than Solomon, than Jonas, or than the Temple; that he was the light of the world; that Heaven and Earth ſhould paſs away, but HIS words not; that he was the maſter and lord of his diſciples, which (ſays Dr. P. and Mr. S.) they would not have borne without a perſuaſion (of what?) of his divine *miſſion*. Now, we think this is no vindication of the diſciples; his *miſſion* only would no more have made him their lord and maſter, than John the Baptiſt's miſſion would have made *him* ſuch: but, to paſs by moſt of the many inſtances brought to prove his non-aſſumption of power in his own perſon, we will come at once to the one moſt convincing; and that we may not be unfair or uncandid, we will give it in Dr. P.'s own words. "With what dignified ſimplicity does he ſpeak of *his own power* of raiſing the dead." In Subdiviſion 8, the firſt inſtance given us of our Saviour's conciſe method of inſtruction might perhaps have ſerved as well. "Believe in God, believe alſo in me." At p. 391, a quotation is introduced from Dr. Jortin, which is not fairly interpreted. "It ſeems," ſays Dr. J. "to be beyond the abilities of any created being, to know the thoughts of a man; particularly of a man, who is agitated by no paſſion, and gives no indications of his mind by any outward ſign. This is aſcribed to God, as his peculiar perfection." Chriſt alſo has this power attributed to *him*. Let any unprejudiced perſon draw the inference. We ſcarcely think Mr. S. is ſuch, when he ſubjoins, "Chriſt, then, by manifeſting that he poſſeſſed this knowledge, afforded a convincing proof, that *God was with him:* but God was (according to the Unitarian notions) with the prophets as well as with Chriſt; and were *they* not created beings?" Excepting theſe inconſiſtencies, the account in general of our Saviour's particular modes of teaching, from p. 363 to as far as p. 440, is very well managed, and very intereſting; much, however, is only tranſcribed from preceding writers.

Among the proofs to which Jeſus appealed, that of his own reſurrection is well handled, from p. 558 to p. 589; but in this part of the work alſo there is ſuch continual reference to other writers, that we can find nothing very new wherewith to preſent our readers. If Mr. S. is not to be conſidered as an original writer upon the particular ſubject he has choſen to handle; yet, as a compiler, he has ſhown conſiderable judgment in the arrangement of his matter and choice of arguments. Scarcely any thing very material in proof of our Lord's divine miſſion is omitted; and, though we differ eſſen-

tially from the learned writer upon the ſubject of our Lord's perſonal dignity, yet we were pleaſed to ſee frequent and continual references to our moſt orthodox divines. We ſhall give, in the author's own words, what he conceives to be the fair deduction from his reſearches.

" The reſult, I imagine, of what has been offered is this:

" We have ſhewn, that there is no peculiar preſumption againſt either a revelation in general, or Chriſtianity in particular, previous to an examination of the evidences into them; but that there are ſeveral ſtrong preſumptions in favour of the divine authority of Jeſus and his religion. We have alſo manifeſted, that the New Teſtament bears peculiarly forcible and very various internal marks of credibility. We have further evinced, that the accounts of the ſeveral arguments to which Chriſt appeals in his own favour, are attended with numerous and powerful internal and preſumptive evidences, that ſuch proofs were really exhibited as eſtabliſh the divinity of his miſſion.

" Let the reader maturely weigh each argument ſeparately, and, alſo, as concurring with all the reſt to form one conſiſtent body of proof. With the wideſt and moſt accurate view that his mind can take of ſo large and varied a field of evidence, let him calmly and impartially conſider, whether it be probable, or even poſſible, that ſuch numerous, various, and diſtinguiſhing characters of truth, coming from ſuch different quarters, many of them having no previous connection with each other, ſhould all ſo exactly tally and coincide in favour of what is not true. If, upon ſuch a ſurvey, he thinks it is *not probable* that this ſhould be the caſe, then he muſt think it is *not probable* that Jeſus was either an *enthuſiaſt* or an *impoſtor;* and, therefore, he muſt think it *probable*, that he was what he *pretended to be.* If he thinks there *could not* be ſuch a concurrence to juſtify a falſity, then he muſt directly *conclude* that Jeſus had a *divine commiſſion*, and that his religion was from GOD.

" Whatever inference he draws that does not include the divine origin of Chriſtianity, muſt involve, among other numberleſs abſurdities, thoſe of rejecting the acknowledged baſis of all hiſtoric faith, and mutual confidence in life; and of ſuppoſing, that the Apoſtles, and vaſt multitudes of the firſt Chriſtians, in different nations, acted contrary to every known principle of human conduct. Now, even in mathematics, when any propoſition is proved to involve only one abſurdity, its own falſity, and the truth of the contrary propoſition, are both eſtabliſhed.

" Upon this principle Lord Bolingbroke argues. " The ſyſtem of religion," ſays he, " which Chriſt publiſhed, and his Evangeliſts recorded, is a complete ſyſtem to all the purpoſes of true religion, natural and revealed. It contains all the duties of the former, it enforces them by aſſerting the Divine miſſion of the publiſher, who *proved* his aſſertions at the ſame time by his *miracles;* and it enforces the whole law of faith, by promiſing rewards, and threatening puniſhments, which he declares he will diſtribute when he comes to judge the world. Beſides which, if we do not acknowledge the ſyſtem of belief and practice which Jeſus, the finiſher as well as author

of

of our faith, left behind him, to be in the extent in which he revealed and left it, complete and perfect, we must be reduced to the *greatest absurdity.*"

"In a previous part of the same Essay, his Lordship expresses the following sentiments: "When a revelation has passed successfully through these trials; when it has all the authenticity of human testimony; when it appears consistent in all its parts; and when it contains nothing inconsistent with any real knowledge which we have of the Supreme, All-perfect Being, and of natural religion, such a revelation is to be received with the most profound reverence, the most entire submission, and the most unfeigned thanksgiving. To believe before all these trials, or to doubt after them, is alike unreasonable."

"The quotations which we have made from his works shew, that he allows Christianity will bear these several tests. From his Lordship's own principles and concessions, therefore, it follows, that the Christian religion must be acknowledged to be of Divine origin. Accordingly, he expressly says, "Genuine Christianity was taught by GOD." One cannot suppose that Lord Bolingbroke would have written such sentiments without having full evidence of their truth." P. 632.

We regret that we should be obliged to make any reserve in our recommendation of a work, the chief part of which is so well calculated to instruct and to convince a multitude of readers.

ART. VI. *The Necessity of the Abolition of Pluralities and Non-residence, with the Employment of Substitutes by the beneficed Clergy, demonstrated in an Enquiry into the Principles and Consequences of the Establishment of Curates.* 8vo. 394 pp. 7s. 6d. Mawman. 1802.

WE shall begin our review of this singular work, which bears greater marks of industry than of judgment, of party spirit than of Christian benevolence, by giving a view of its scope and design, in the words of the author. He doubts "how far the clergy of the Church of England are established so as to answer the important ends of the Christian ministry;" he considers the present "as an alarming period, when this church, the fairest and best daughter of the Reformation, is so much despised, and the Gospel itself so generally neglected:" and these lamentable facts [in his judgment] "demonstrate, that there are faults and defects somewhere, either in the ecclesiastical polity itself, or in the clergy who do not fulfil the laws, nor act up to the designs of their establishment, or perhaps in both." P. 9. With a view, therefore, of rendering an important

portant ſervice to his country, by pointing out, after a full and free enquiry, one of theſe defects to the legiſlature; and, recommending its proper and adequate remedy,

" he preſumes to examine into that part of our eccleſiaſtical eſtabliſhment which relates to curates, who officiate for the beneficed and non-reſident clergy; for it has long appeared to him a great defect, diſgraceful to the church, and injurious to the cauſe of religion and virtue."

" That thoſe who enjoy the chief emoluments of the prieſthood, and who conſequently ought to be eminent examples of zeal and diligence in the diſcharge of its duties, ſhould have others to officiate, that they may indulge themſelves in the eaſe and pleaſure of ſecular life; and, by allowing their ſubſtitutes a ſcanty pittance, that they ſhould become guilty of oppreſſion, and introduce an artificial poverty into thoſe churches, where an abundant maintenance has been provided, ſeems to many highly diſgraceful to the clerical character; and that the government ſhould ſanction this conduct, and even limit the ſalary of the labouring curate, ſo that it is unequal to the wages of a nobleman's ſervant, or of a journeyman mechanic, conſigns him to ignorance, poverty, and contempt, and renders him unable to diſcharge the duties of his office with effect, ſeems ſo repugnant to the principles of common equity, as well as of religion and ſound policy, as to excite the ſneer of unbelievers, and give offence to many ſerious Chriſtians. Its lawfulneſs and expediency may well be queſtioned, and therefore the author propoſes to enquire,

" Firſt, whether the uſe and eſtabliſhment of curates or ſubſtitutes among the clergy be agreeable to the laws of the Goſpel, relative to its miniſters and to the primitive conſtitution of the miniſtry in England.

" Secondly, what were the cauſes which firſt led the clergy to the employment of ſubſtitutes, and what were the principles on which they were eſtabliſhed.

" And, thirdly, what influence this eſtabliſhment has on the national religion and morals." P. 10.

Leaving it to the judgment of our readers to determine, whether the preceding ſtatement be drawn by the pen of candour, or of malignity, whether it be a fair repreſentation of the character and conduct of the Engliſh clergy, or a groſs and libellous charge unſupported by evidence, we ſhall accompany our author in his enquiry. To his deſcription of the duties of the miniſtry as preſcribed in Holy Scripture we do not object; and if it were true, as he boldly aſſirms, that the beneficed clergy hire others to officiate for them, *that they may indulge themſelves in the eaſe and pleaſures of ſecular life*, we ſhould readily grant him, that ſuch uſe of curates would be far from agreeable to the laws of the Goſpel. But he has induſtriouſly confounded two ſeveral obligations, diſtinct in their origin, and differing in their nature: the firſt of theſe, ariſing from the precepts of Scripture

Scripture which he has enumerated, is of divine authority and of univerſal force, extending to all ages, and over all perſons, who have dedicated themſelves to the miniſtry, as well in ſeaſons of perſecution, as in more tranquil times, wherein the church has obtained not only protection, but alſo endowment from the civil power, for the maintenance of its members. From this endowment has ariſen the ſecond obligation, limiting and confining a clergyman in the exerciſe of his miniſtry to the place from which this temporal endowment ariſes: a regulation founded in wiſdom and equity, but ſtill as it is of human inſtitution, ſo may the ſame power, which firſt enacted the law, modify, ſuſpend, or altogether diſpenſe with it. If the author had kept this juſt diſtinction in view, he would not have involved in the ſame ſentence, thoſe who live an indolent ſecular life, totally unmindful of the duties of their miniſtry, and thoſe who exemplarily fulfil thoſe duties, though at the ſame time liable to the charge of irregularity, from their doing it in other places than thoſe from whence their temporal emoluments ariſe. Though in his firſt ſtatement the charge is general, yet this writer afterwards allows that many of the beneficed clergy, who, as he expreſſes it,

" forſake their own flocks and leave them in truſt to hireling curates, muſt not, however, be accuſed of idleneſs, nor cenſured for a total neglect of the duties of their profeſſion: for though they do deſert their own pariſhes, they very charitably take upon them the care of others."

We here expected he would have entered into a full detail of the ſeveral reaſons, which lead many to a conduct, either deſerving cenſure, or entitled to excuſe, according to the cauſe from which it ſprings. The valetudinarian may juſtly alledge, that he has found, by experience, the ſituation of his benefice totally incompatible with his health: another may plead a ſlender income and numerous family, to whom he is incapable of giving a ſuitable education, but by removing to ſome place where maſters may be procured at the cheapeſt rate. A numerous and very uſeful body of men, who eſſentially promote the cauſe of religion, by inſtilling into the minds of youth the principles of ſound learning, juſtly look to the attainment of ſome parochial benefice for their retreat in the decline of life, and as the reward of their paſt labours. All theſe deſcriptions of men have ſome claim to be diſpenſed with from the obligation of reſidence, and uſually engage in the care of other churches. But they are all equally overlooked by this writer, who indiſcriminately aſſigns one general motive.

" Theſe

"These men," he saith, "receive better wages for attending the flock of another, than they give to the curate who keeps watch over their own."

Of the Saxon Church, the author gives the following brilliant picture, apparently with a view of casting a darker shade on the present times.

"Before this period [the Norman Conquest] the inhabitants of every parish had their priest constantly residing among them, and personally performing all the ministerial offices as reason and religion required; and though there was a considerable difference in the value of their benefices from the inequality of their endowments, and the different extent of territory belonging to them, yet none of the clergy had reason to complain,

"—— suis non respondere favorem
Speratum meritis,"

for they all had a sufficient maintenance, and many of them enjoyed a most liberal compensation for their services. It could not be said of them,

"—— hic onus horret,
Hic subit ac perfert."

They did not lord it over each other. One part of them did not live in pre-eminence, idleness, and luxury, whilst the other on their account was consigned to service, labour, and penury. But every priest had his own church, where he constantly resided, personally performing all the duties of his sacred function: the tithes were paid him as due for his religious services, by the laws of God as well as of the state; and he enjoyed in comfort and security the manse and glebe, which were originally intended for his maintenance and support, had been given *in puram et perpetuam eleemosynam*, and been annexed to his church for ever, free from any reserve of rent, or claim of temporal services." P. 57.

Of the internal state of the Saxon Church we know but little, and the ecclesiastical polity seems to have greatly depended on the will of the prelates in their several dioceses*. Now, as the bishops in those days frequently held two sees, we may be permitted to doubt whether the inferior pluralist, who had got possession of two churches, was over rigidly dealt with. The times were little favourable to the exercises of an exact and steady government; the repeated inroads of the Danes, and their subsequent conquest of the kingdom, must have given rise to much disorder and confusion, and to a general relaxation of discipline and manners. Neither was the endowment of the parochial clergy so liberal and certain as

* See note to Egbright's Excerpta in Wilkins, vol. i. p. 101.

this

this writer hath repreſented; but the lay lord often retained or diverted to other uſes two thirds, and ſometimes the whole of the prædial tithes, and ſuch alienations, if we may believe Lord Coke, were not prohibited till the Lateran Council in 1180. Both the opulence and the regularity of the Saxon clergy, ſo pompouſly ſet forth in the preceding extract, are the creatures of imagination; and, as the author of the Hiſtorical View has remarked, "we ſhall ſcarcely find a period, however remote, when any thing like comparative perfection exiſted in this kingdom."

The cauſes, which firſt induced the clergy to the employment of ſubſtitutes, form the ſecond object of this writer's enquiry. The two firſt cauſes which he aſſigns, namely, the appointment of foreigners to Engliſh benefices, and the inſtitution of clerks in inferior orders, have long ceaſed, we therefore paſs them over in ſilence. The appropriation of churches, which is his third cauſe, though its progreſs was ſtopt at the Reformation, had a very pernicious effect on the parochial clergy; and the poverty it introduced among them, ſtill continues, and is perhaps irremediable. The laſt, and as the author contends, what now remain the only cauſes of a poor and ſtipendiary clergy, are pluralities and non-reſidence. He warmly urges the total abolition of the order of curates; and inveighs, in the ſharpeſt terms, againſt pluralities. The exceſs of the latter was reſtrained by ſtatute 21 Hen. VIII. c. 13, with the proviſoes of which he is very angry, as permitting clergymen of various deſcriptions "to make uſe of its authority to commit iniquity, and to rob churches with impunity;" and in the ſame ſtyle, that part of the ſtatute which relates to non-reſidence, is ſaid to be drawn up "in a corrupt and deceitful manner." This language is neither moderate nor decent; the laws of every country, while they continue in force, ſhould be treated with reſpect; nor can we conſider that man as a good ſubject, or a good chriſtian, who endeavours by his writings to excite a general ſpirit of diſcontent againſt any part of our eſtabliſhment. Laws may be incompetent to the end for which they were deſigned, or through lapſe of time may ceaſe to be uſeful; in either caſe, he, who with candour and moderation points out their defects, deſerves well of the public. But indiſcriminate cenſure, and theoretical plans of reform, the execution of which is oppoſed by inſurmountable obſtacles, can tend only to foment and cheriſh a ſpirit of murmuring and diſcontent. When a Bill was brought into Parliament, in 43 Eliz. againſt pluralities, it was juſtly repreſented, that if it ſhould take place, "it would unfurniſh ſix thou-

ſand pariſhes of preaching, prayer, and adminiſtration of the ſacraments, becauſe it would have every pariſh to have a miniſter, which was impoſſible." If through the effects of Queen Ann's bounty, and from other cauſes, the annual value of benefices has been increaſed, the neceſſary expences of life have been alſo increaſed in a ſtill higher proportion; and whatever reſtrictions might ſafely be laid on pluralities, the total abolition of them would increaſe the evils it was intended to remedy. On the ſubject of reſidence there can be but one ſentiment; every one muſt wiſh to ſee it enforced, except in caſes, and they are few in number, in which humanity and ſound policy require it to be diſpenſed with. To this end a reviſal of the ſtatute is become neceſſary, and we hope to ſee the execution of ſuch regulations as the wiſdom of the legiſlature may enact, conſtitutionally placed in our eccleſiaſtical ſuperiors, and not left to the deſultory efforts of malignant and intereſted informers.

The picture this author has drawn in the third part of his enquiry, of the hardſhips and incapacities under which curates labour, is equally exaggerated with that which he has given of the delinquency he ſuppoſes to be ſo general among the beneficed clergy. The reader will judge from the following abſtract, what credit is due to his aſſertions. According to him, the ſtipends of curates are inſufficient, they have no permanent ſecurity in them; they are cut off from the hope of preferment, they are deprived of the means of attaining the knowledge their profeſſion requires; they have not that reſpect which ſhould belong to the ſacerdotal character, and are expoſed to contempt; among their body is often to be found an aſſemblage of deſpicable qualities, low birth, ignorance, and poverty; they cannot exerciſe charity and hoſpitality, nor effectually adminiſter admonition and reproof; they are expoſed to low company, and betrayed into improper conduct.

Whoſoever reads this deſcription, without any previous knowledge of the Engliſh clergy, will ſuppoſe them to be divided into two bodies, as diſtinct from each other as the Spartans and the Helotes. But the repreſentation of them here given, is as untrue as it is invidious. Beneficed men and curates are in many points blended together; they have in general received the ſame advantages of education, and meet with equal reſpect in the common intercourſe of life; the ſtipends of curates have been augmented, as far as the endowment of moſt livings will admit; their dependency on their immediate employers has been nearly taken away by the increaſed powers judiciouſly lodged with their diocefans, and they are no longer in danger of being diſplaced but for miſconduct, or on a change

of

of the incumbent; on their entrance into the church they have equal chances of preferment, and the diligent and exemplary conduct of many has been their sole recommendation to patronage and promotion; nor is there perhaps one beneficed or dignified clergyman out of twenty, who has not in his time been a curate.

As this writer greatly misrepresents the state of curates, so has he overrated their number, which he computes at five thousand. But when it is considered, that the number of churches does not exceed ten thousand, that very many are served by resident incumbents, others by beneficed clergymen, and that in several parts of the kingdom, the same person officiates in two churches (we regret it should be any where permitted to exceed that number) great deductions must be made from his calculation.

We shall now take leave of this *accuser of his brethren*, for we are led by the whole tenor of his work to ascribe it to one of those, who, while they arrogate to themselves the exclusive title of Gospel Ministers, are constantly endeavouring to vilify and degrade, in the public opinion, the rest of the clergy. His unjust and scandalous misrepresentation of the whole body of curates, has been forcibly and properly repelled, in a pamphlet we noticed some months ago, by Mr. Hook*; and it might easily be demonstrated, by only taking space for the purpose, that his description of the beneficed clergy is little less culpably fallacious. This, therefore, is undoubtedly an accuser, to whom the legislature will not listen in their new regulations for the clergy; nor can we give him credit for the zeal to amend which he professes, but only for a zeal to support his own notions at all hazards, and by any assertions.

Art. VII. *The Divina Commedia of Dante Alighieri, consisting of the Inferno, Purgatorio, and Paradiso. Translated into English Verse, with preliminary Essays, Notes, and Illustrations. By the Rev. Henry Boyd, A. M. Chaplain to the Right Honourable the Lord Viscount Charleville. In Three Volumes.* 8vo. 1l. 7s. Cadell and Davies. 1802.

So long ago as the year 1785, Mr. Hayley, in the notes to his Essay on Epic Poetry, gave a specimen of a translation of Dante, extending to the three first Cantos of the In-

* Entitled *Anguis in herba*; in which this anonymous publication is the chief object of attack. See Brit. Crit. vol. xx. p. 207.

ſerno. He had been ſolicited, he ſaid, to execute an entire tranſlation, but he conſidered the extreme inequality of the original poet as rendering ſuch an undertaking very laborious; and he doubted alſo "how far ſuch a verſion would intereſt our country." The ſpecimen then offered might ſerve, he thought, to diſcover the ſentiments of the public on that ſubject. In 1785, the preſent tranſlator made a larger experiment, by publiſhing a complete tranſlation of the Inferno, in two volumes. This effort was well received, and has been frequently commended. The public has therefore expected that Mr. Boyd would finiſh his taſk, however arduous, and put the Engliſh reader in poſſeſſion of the whole Commedia of Dante, rendered in an equal ſtyle of elegance with the firſt part. This expectation is now fulfilled; the Purgatorio, and Paradiſo, are added to the Inferno, and ſimilarly illuſtrated by Diſſertations and Notes.

Seventeen years having elapſed between the firſt appearance of the Inferno in Engliſh, and the preſent republication of it, we may naturally be aſked, whether much alteration has been made in the text, or much addition to the notes? This queſtion, we conceive, muſt be anſwered in the negative. Whereever we have turned to make the collation, we have found the changes in the verſion but few and ſlight. We do not ſay that many were wanting, unleſs attempts had been made to bring the verſion nearer to the original: for the Engliſh ſtyle and verſification were, from the firſt, ſufficiently good. Additional notes in ſome places appear, to give further illuſtration to the text (as in Canto V. St. 18, and the chief part of the note on Canto XIII. 26) but neither do theſe inſtances appear to be very numerous.

With reſpect to the plan of the tranſlation, it is very ſtrikingly different from that of Mr. Hayley. In his ſpecimen the triple rhyme of the Italian poet was imitated, and the number of tranſlated lines made to correſpond exactly with thoſe of the original. This cauſed the verſion to be extremely literal, too much ſo perhaps to preſerve the ſpirit of the poetry. Mr. Boyd's tranſlation, on the contrary, is uncommonly paraphraſtical; ſo much ſo, that frequently it is not eaſy to trace even the ſeeds of the Engliſh ſtanzas in thoſe of the Italian poet. We cannot heſitate to ſay, that the right ſtyle of tranſlation would have been ſomething between the two; yet ſo much merit appears in the work of Mr. Boyd, that we may receive it as it is, with great ſatisfaction, reflecting particularly on the extreme difficulty of the undertaking. To illuſtrate what we have ſaid, on the different ſtyles of the two tranſlations, we ſhall here ſubjoin the beginning of the third Canto, the thrice famous,

"Per

" Per me ſi va nella città dolente,"

as it ſtands in the two verſions. The exactneſs of Mr. Hayley's interpretation, ſeems to make it unneceſſary to introduce the original alſo.

" Thro' me you paſs to Mourning's dark domain;
Thro' me to ſcenes where Grief muſt ever pine;
Thro' me to Miſery's devoted train.
Juſtice and power in my great Founder join,
And love and wiſdom all his Fabrics rear!
Wiſdom above controul, and love divine!
Before me, Nature ſaw no works appear,
Save works eternal; ſuch was I ordain'd.
Quit every hope, all ye who enter here!"—
Theſe characters, where miſty darkneſs reign'd,
High o'er a lofty gate I ſaw engrav'd.
Ah, Sire! (ſaid I) hard things are here contain'd.
He, ſapient Guide! my farther queſtion ſav'd,
With ſpirit anſwering, " Here all doubt reſign,
All weak diſtruſt, and every thought deprav'd;
At length we've reach'd that gloomy drear confine,
Where, as I ſaid, thou'lt ſee the mournful race
For ever robb'd of Reaſon's light benign."
Then, ſtretching forth his hand with gentle grace,
From whence new comfort through my boſom flows,
He led me in to that myſterious place.
There ſighs, and wailings, and ſevereſt woes,
Deeply reſounded through the ſtarleſs air:
And as I firſt advanc'd, my fears aroſe.
Each different cry, the murmuring notes of care,
Accents of miſery, and words of ire,
With all the ſounds of diſcord and deſpair,
To form ſuch tumult in this ſcene conſpire,
As flies for ever round the gloomy waſte
Like ſand when quicken'd by the whirlwinds fire,
I then (my mind with error ſtill diſgrac'd)
Exclaim'd—O, Sire! what may this trouble mean?
What forms are theſe by ſorrows ſo debas'd?—
He ſoon reply'd—Behold theſe bound between,
All who without, or infamy, or fame,
Clos'd the blank buſineſs of their mortal ſcene!
They join thoſe angels of ignoble name
Who not rebell'd, yet were not faithful found;
Without attachment! ſelf alone their aim!
Heaven ſhuts them out from its unſullied bound!
And Hell refuſes to admit this train,
Leſt e'en the damn'd o'er theſe their triumphs ſound.
O, Sire! (ſaid I) whence then this grievous pain,
That on our ears their lamentations grate?—
This (he reply'd) I will in brief explain:

Theſe

Theſe have no hope that death may mend their fate;
And their blind days form ſo confus'd a maſs,
They pine with envy of each other's ſtate;
From earth their name has periſh'd like the graſs;
E'en Mercy views them with a ſcornful eye.
We'll ſpeak of them no more: Behold! and paſs!—
I look'd, and ſaw a banner rais'd on high,
That whirl'd, unconſcious of a moment's ſtand,
With rapid circles in the troubled ſky:
Behind it, driven by Fate's ſupreme command,
Came ſuch a hoſt! I ne'er could have believ'd
Death had collected ſo complete a band.
When now I had the forms of all perceiv'd,
I ſaw the ſhade of that ignoble prieſt,
Of ſovereign power by indolence bereav'd*.
Inſtant I knew, from every doubt releas'd,
Theſe were the baſe, the miſcreated crew,
To whom the hate of God had never ceas'd.
Vile forms! ne'er honor'd with exiſtence true!
Naked they march'd, and ſorely were they ſtung
By waſps and hornets, that around them flew;
Theſe the black blood from their gall'd faces wrung,
Blood mixt with tears, that trickling to their feet,
Fed the faſtidious worms which round them clung."

" Thro' me, *the newly damn'd*† for ever fleet,
In ceaſeleſs ſhoals, to Pain's eternal ſeat;
Thro' me they march, and join the tortur'd crew.
The mighty gulph offended Juſtice made;
Unbounded pow'r the ſtrong foundation laid,
And Love, by Wiſdom led, the limits drew.

2.

" Long ere the infant world aroſe to light
I found a being in the Womb of night.
Eldeſt of all—but things that ever laſt!—
And I for ever laſt!—Ye heirs of Hell,
Here bid at once your ling'ring hope farewell,
And mourn the moment of repentance paſt."

3.

This ſalutation ſad mine eyes amaz'd
As on the high PLUTONIAN arch I gaz'd,
In dark and dreadful characters pourtray'd,
" How dire the menace of the Stygian ſcroll,"
With deep concern I cry'd; the Mantuan ſoul
With friendly words my ſinking ſpirits ſtay'd.

---

* Celeſtine V. who abdicated the papacy. *Rev.*

† This is a diſguſting expreſſion, of which there is no kind of trace in the original. *Rev.*

4. " Let

4.

" Let no unmanly thought the place profane,
The fated hour commands you to reſtrain
The ſickly fancies bred by wayward fear!
This is the ſcene I promis'd to unfold,
The regions of Eternal Wrath behold!
Nor tremble to ſurvey her terrors near!

5.

" Here thoſe in ſearch of bliſs who madly ſtray'd
From reaſon's path, by paſſion's lure betray'd,
Lament the ſad reſult!" then down the ſteep
With new-born hope his mate the Mantuan led,
Where wide before my wond'ring eyes were ſpread
The horrid ſecrets of the boundleſs deep.

6.

Thence, oh! what wailings from the abject throng,
Around the ſtarleſs ſky inceſſant rung;
The ſhort, ſhrill ſhriek, and long reſounding groan,
The thick ſob, panting through the cheerleſs air,
The lamentable ſtrain of ſad deſpair,
And blaſphemy, with fierce relentleſs tone.

7.

Vollying around, the full infernal choir,
Barbarian tongues, and plaints and words of ire,
(With oft' between the harſh inflicted blow)
In loud diſcordance from the tribes forlorn
Tumultuous roſe, as in a whirlwind borne,
With execrations mix'd, and murmurs low.

8.

Struck with diſmay, " What ſounds are theſe," I cry'd,
" And who are thoſe that fill the gloomy void?
Their crimes, their tortures tell." When thus the Bard:
" Behold the ignoble ſons of ſloth and ſhame,
Who ſcorn'd alike the voice of praiſe, and blame,
Nor dreaded puniſhment, nor ſought reward.

9.

" Mingled they march with that degen'rate brood,
Who when the Rebel of the ſky withſtood
His ſov'reign Lord aloof their ſquadrons held:
Viewing with ſelfiſh eye the fierce debate,
Till from the confines of the heav'nly ſtate,
Trembling they ſaw the rebel hoſt expell'd.

10.

" Nor bore the victor-lord the alien race,
But ſtraight, the foul pollution to efface,
Hurl'd them indignant from the bounds of light:
This frontier then the daſtard crew receiv'd,
Nor deeply damn'd altho' of bliſs bereav'd,
And doom'd to wander on the verge of night;

11. " They

11.

" They ſuffer here, leſt yon' more guilty train
Of crimes unequal, doom'd to equal pain,
Blaſpheming Heav'n, ſhould make their impious boaſt."
Quick I rejoin'd: " If giv'n by fate to know,
Whence then thoſe wailings of eternal woe,
Wafted in anguiſh from the abject hoſt?"

12.

Thus anſwer'd ſhort, and grave, the Mantuan ſwain,
" Juſtice and mercy both alike diſdain,
And envy galls the deſpicable crew:
Ev'n in a deeper lot, and gloomier Hell,
The caitiff train would be content to dwell,
So might their mem'ries laſt for ever new.

13.

" Grudging the fame that in the upper world
Attends the race to deep damnation hurl'd,
They execrate their dark oblivious doom:
We'll ſpeak of them no more! for, look, below!—
See where the ſons of reprobation go,
Emerging from the depths of yonder gloom!"

14.

I look'd, and ſaw a waving banner ſpread,
And following faſt the Legions of the dead
A deep, exhauſtleſs train ſucceeding ſtill:
The tenants of the tomb ſince death began
His daily inroad on the race of man,
Unequal ſeem'd the lengthen'd line to fill.

15.

The foremoſt racer of the gloomy hoſt
That renegade I ſaw, who fled his poſt,
And flung the croſier and the keys away:
Nearer I gaz'd, and knew the abject train,
Who, Heav'n's averſion, and their foe's diſdain,
But half inform'd their tenements of clay.

16.

Naked they march'd, and ſtill a warping cloud
Of flies, and hornets, ſeem'd the hoſt to ſhroud,
In ſwarms on ev'ry bleeding viſage hung:
A vizor foul! while tears commix'd with blood
Still bath'd their reſtleſs feet, a welcome food
To *the faſtidious worms that round them clung.*"

It will eaſily be obſerved, that many things in the latter of theſe paſſages, are entirely ſupplied by the Engliſh author; for example, the diſcriminations in theſe lines:

" The *ſhort, ſhrill* ſhriek, and *long reſounding* groan,
The thick ſob, *panting thro' the cheerleſs air,*" &c.

How

How far ſuch inſertions are allowable, will be variouſly judged by different readers. In our opinion, they are carried too far.

We proceed now to the continuation of this work, the more proper ſubject of this article. The *Purgatorio* and the *Paradiſo* are illuſtrated as the *Inferno* was, by notes and diſſertations. In that prefixed to the former of theſe two, Mr. B. endeavours to prove, that Dante means no more, by his purgatorial ſufferings, "than an allegorical repreſentation of the diſcipline which we undergo here." However ingeniouſly this idea may be ſupported, it ſeems to us without foundation; the poet ſurely meant to give a fancied repreſentation of Purgatory, as well as of Hell and Paradiſe, by combining ſuch ideas as ſeemed moſt ſuitable to probability and juſtice. In doing this, he has made his diſcipline analagous to what is experienced here, but no more. An inſtance of imperfect tranſlation meets us in the very firſt ſtanza of the ſecond part. Dante ſays, plainly and diſtinctly,

"E canterò *di quel ſecondo regno,*
Ove l'umano ſpirito ſi purga."

"And I will ſing that ſecond region, where the ſoul of man obtains its purification." This is ſo indiſtinctly rendered by the Engliſh tranſlator, that it by no means announces the plan of the author.

"It now is given in other climes to breathe,
Where the pure ſpirit ſoars *from ſin refin'd.*"

This announces Heaven or Paradiſe, rather than Purgatory; the ſoul is already pure and refined from ſin, inſtead of coming there to be purified. This is an overſight. Yet, afterwards, the tranſlator ſeems more cloſely to follow his original than in the Inferno. Mr. B. is ſometimes obſcure in his mode of paraphraſing the original;

"The ready cincture there my limbs embrac'd;
Yet, when the deſolating hand had paſs'd,
Embattled ſoon they roſe, and clad the ſhore."

It will hardly be gueſſed by the Engliſh reader that this paſſage means, that the poet was now encircled by a girdle of ruſhes, which as faſt as they were gathered grew up again on the ſhore. Dante is reckoned obſcure, but it cannot be allowed to a modern tranſlator to be ſtill more obſcure. Yet this paſſage is plain enough in the original:

"Quivi mi cinſe, ſi com' altrui piacque:
O maraviglia! che quel egli ſceſſe
L'umile pianta, cotal ſi rinacque
Subitamente là, onde la ſvelſe."

"O mar-

" O marvel!" ſays Dante, " the plants that he gathered grew up again inſtantly juſt as they were before:" which, as the tranſlator's note intimates, was probably " intended to illuſtrate the productive nature of Chriſtian virtues;" but no ſuch intention can be traced in his Engliſh lines.

Though Mr. Boyd appears to have beſtowed ſome pains, at the end of the third volume, to correct the numerous errata, which, owing to his diſtance from the preſs, unfortunately diſfigure this edition, he has not always ſucceeded. A remarkable inſtance of this appears in the note on Caſella, in the ſecond Canto of the *Purgatorio*. Stan 17, " Caſella," the note ſays, " was an eminent muſician of Florence, as much beloved by our poet as the famous HENRY DAWET was by MILLEN." Henry Dawet, he has corrected, very rightly, into Henry Lawes; but MILLEN for MILTON he has entirely overlooked, and left it uncorrected. As this is a paſſage ſingularly pleaſing, we will here give an example of the tranſlation compared with the original.

" I' vidi una di lor * trarreſi avante
Per abbracciarmi, con ſi grande affetto
Che moſſe me a far lo ſimigliante.
O ombre vane! fuor che nell' aſpetto.
Tre volte dietro a lei le mani avvinſi,
E tante mi tornai con eſſe al petto.
Di maraviglia, credo, mi dipinſi:
Perche l'ombra ſorriſe, e ſi ritraſſe
Ed io, ſeguendo lei, oltre mi pinſi.
Soavamente diſſe, ch' i' poſaſſe;
Allor conobbi chi era, e pregai,
Che, per parlarmi, un poco s' arreſtaſſe.
Riſpoſemi: Coſi, com' i' t' amai
Nel mortal corpo, così t'amo ſciolta:
Però m' arreſto: ma tu perche vai?
Caſella mio, per tornare altra volta
La dove i' ſon, ſo io queſto viaggio,
Diſs' io, ma a te come tanta ora è tolta?
Ed egli a me: Neſſun m' è fatto oltraggio,
Se quei, che leva, e quando e cui li piace
Piu volte m'ha negato eſto paſſaggio;
Che di giuſto voler lo ſuo ſi face:
Veramente da tre meſi egli ha tolto
Chi ha voluto entrar con tutta pace.
Ond' io che era alla marina volto,
Dove la' acqua di Tevere s' inſala,
Benignamente fu da lui ricolto

---

* Le anime.

A quella

A quella foce, ov'egli ha dritta l'ala:
Perrochè ſempre quivi ſi ricoglie
Qual, verſo d' Acheronte, non ſi cala.
Ed io; Se nuova legge non ti toglie
Memoria, o uſo all' amoroſo canto,
Che mi ſolea quetar tutte mie voglie,
Di ciò ti piaccia conſolare alquanto
L' anima mia, che con la ſua perſona
Venendo qui, è affannata tanto.
*Amor, che nella mente mia ragiona**,
Commincio egli, allòr ſi dolcemente.
Che la dolcezza ancor dentro mi ſuona.
Lo mio maeſtro, ed io, e quella gente
Ch' eran con lui, parevan sì contenti,
Com' a neſſun toccaſſe altro la mente."

TRANSLATION.

14.

" But one I ſoon eſpied, with eager haſte
Flinging his ſhadowy arms around my waiſt;
I try'd to claſp him thrice, but ſtrove in vain.
Features of air! how did you mock my ſight!
My empty hands I view'd with pale affright,
As thro' his ſides they paſs'd, tho' ſeen ſo plain.

15.

The Phantom ſmil'd to ſee my pale ſurpriſe
Gliding away, while with infatiate eyes
I follow'd, ſtill reſolv'd to claſp a ſhade,
Till gently he adviſ'd me to forbear:
That voice I knew, once muſic to my ear
And for a moment's converſation pray'd†.

16.

Ah friend! he cry'd, that love by Arno bred,
Still haunts this breaſt, and burns among the dead;
Nor time, nor fate, can damp that veſtal flame,
That ſoul-connecting tie commands my ſtay‡.
But who conducts you up this lonely way,
Where no embodied ſoul before you came?

17.

Ah, my CASELLA! tho' this myſtic bourne
I reach again, I muſt to earth return:
But tell me, why you paſs'd the Gulph ſo late?
Where have you linger'd, ſince you breath'd you laſt?
O blame not him, the Shade return'd in haſte,
Whoſe mandate caus'd me long behind to wait.

---

* A Song of Dante's, *Rev.*

† A very flat line. *Rev.*

‡ Two lines completely added. Even the preceding being very paraphraſtical. *Rev.*

18. Full

18.

Full three revolving moons their creſcents clos'd,
Since that great barrier which our flight oppos'd,
Aeroſs the midland Gulph was ſwept away:
Now frighted ghoſts in many a feſtive ſhoal
Are borne in triumph to the nether Pole
Till the great JUBILEE's concluding day*.

19.

In that bleſt time, from earthly cares releas'd
I ſtray'd, where *Tyber ſleeps on Neptune's breaſt*†;
The heav'nly pilot ſaw, and call'd aboard:
There ſtill he moors, and waits with ling'ring ſail,
For all but thoſe who to the darkſome vale
Of Acheron are doom'd, a race abhorr'd.

20.

"If the dread laws of this myſterious reign
Permit you ſtill to ſwell the lofty ſtrain;
Let that ſoft modulated voice once more
Relieve my ſoul, beneath its mortal weight
Half ſunk, and ſtruggling in the toils of Fate
Ere yet allow'd to reach the happy ſhore."

21.

Thus pray'd I, ‡ and with deſcant ſoft and clear,
(Even yet it ſeems to vibrate on my ear)
Of heav'nly love he ſung, in ſuch a ſtrain,
That in rapt bands the ſquadrons of the dead
Attentive throng'd around the tuneful ſhade,
And quite forgot their peril and their pain§.

22.

Even Maro's mighty mind confeſs'd the ſpell,
Far leſs could I the ſoft infection quell."

From the compariſon of this paſſage with the original, and of the former ſpecimen with the tranſlation of Mr. Hayley, it cannot be denied, in our opinion, that the preſent verſion is more looſe and diſtant from the original, than either the genius of our language requires, or the laws of tranſlation allow. Still we are very far from denying the labour, or depreciating

* This is paraphraſtical, but it could not otherwiſe be made intelligible. The Italian commentator ſays, that this marks the year 1300, as the time of action. *Rev.*

† A thought of the tranſlator only. *Rev.*

‡ By this is meant to be implied, that the poet ſpeaks the foregoing ſtanza; but it is not enough marked. *Rev.*

§ They were in no pain, and do not appear to have known of any peril. The Song alſo ſeems here to be invented by the ſhade, not a Song of Dante's, as in the original. *Rev.*

the merit, of the work. It is not likely that a better tranſlation of Dante will be produced in our language: the ſtyle of Mr. Boyd is much more poetical than that of his predeceſſor; and his verſion will be read with pleaſure, both for its own ſake, and for the uſeful notes ſubjoined: but the ſtudent in Italian muſt be warned from expecting to depend upon it as a guide; and he who reads it to obtain ideas reſpecting the father of Italian poetry, muſt always keep in mind, that Dante is much more ſhort and ſimple in his expreſſions than his tranſlator; and though his invention may be traced, there is no reſemblance whatever of his ſtyle.

It would anſwer little purpoſe to purſue this compariſon further, or to examine, with a fatiguing degree of minuteneſs, the merits and defects of the work. Its merits in general are ſuch as will ſatisfy the Engliſh reader; its faults can only be diſcovered by thoſe who can examine the original, and by them will frequently be pardoned.

The tranſlator has ſupplied the Paradiſe, as he had the former parts, with a preliminary Eſſay. It is, however, confined to a particular queſtion, reſpecting the divine illumination of the ſoul, according to the notions of St. Auguſtine, and ſuppoſed to be adopted by Dante. The Eſſay on the Purgatorio is promiſed to be given at ſome future time, in a more extended form. The work concludes with an Ode or Addreſs to the Shade of Dante, in which the author appears, with ſome animation at leaſt, as an original poet, though the management of the Lyric meaſures is not ſo perfect as might be wiſhed. The zeal of Mr. Boyd for the cultivation of Italian literature is highly laudable. Mr. Walker, another pupil of the ſame ſchool, in the Preface to his elegant Memoir on Italian Tragedy, mentions a tranſlation of the *Abate Monti's* Tragedies completed by this author; and, in the body of his book, inſerts tranſlations from the choruſſes of Acripanda and Alcina, by the ſame hand. That he had long ago finiſhed a tranſlation of Arioſto in ſtanzas, we were told when he firſt publiſhed the Inferno; but perhaps Arioſto will not bear a ſecond tranſlation, after the very reſpectable efforts of the great diſcloſer of theſe ſources, Mr. Hoole. All theſe authors, however, muſt ſee, and ſee with pleaſure, that by their various efforts, and from other conſpiring cauſes, the taſte for Italian literature is increaſing in this country, and is likely to receive yet more improvement.

ART.

ART. VIII. *Analytical Eſſays towards promoting the chemical Knowledge of Mineral Subſtances. By Martin Henry Klaproth, Profeſſor of Chemiſtry, &c. &c. Tranſlated from the German.* 8vo. 591 pp. 10s. 6d. Cadell and Davies. 1801.

MR. Klaproth's chemico-analytical Eſſays, ſeveral of which have, at divers times, appeared in journals, tranſactions, and other temporary publications, were lately collected in two volumes, and publiſhed in the German language. The preſent Engliſh tranſlation compriſes both in one volume, which volume is divided into two Parts, containing in all ſeventy-two Eſſays, or the analytical examinations of ſeventy-two different minerals; but ſome of thoſe Eſſays are divided into Sections, containing the analytical examinations of various ſpecies of the ſame mineral; for inſtance, the different ſpecies of ſilver ore, various ſpecies of leucite, &c. The articles under general heads, which form the ſubjects of thoſe analytical examinations, are as follows: 1. Stones and Earths. 2. Black-grey Flint. 3. Adamantine Spar. 4. Oriental Sapphire. 5. Cat's-eye. 6. Chryſoberyl. 7. Chryſolite. 8. Olivin. 9. Silver Ores. 10. Oriental Lapis Lazuli. 11. Smalt-blue Foſſil, from Vorau, in Auſtria. 12. Jargon of Ceylon. 13. Hyacinth. 14. Suppoſed Hungarian Red Shörl. 15. A new Foſſil, from Paſſau. 16. Suppoſed Molybdenous Silver. 17. Native Alemine, from Schemnitz. 18. Strontianite compared with Witherite. 19. Lepidolite. 20. Cimolite. 21. Magneſian Spar. 22. Suppoſed Muriacite. 23. Native Alum, from Miſeno. 24. Native Nitre, from Molfetta. 25. Mineral Springs at Carlſbad, in Bohemia. 26. Saline Springs, at Königſborn. Part II.—27. Spinell. 28. Emerald, from Peru. 29. Bohemian Garnet. 30. Oriental Garnet. 31. Veſuvian. 32. Leucite. 33. Pumice-ſtone, from Lipari. 34. Terra Auſtralis. 35. Granular Sulphat of Barytes, from Peggau. 36. Teſtaceous Sulphat of Barytes, from Freiberg. 37. Staurolite. 38. Witherite and Strontianite. 39. Sulphat of Strontian, from Penſylvania. 40. Water from the boiling ſpring, at Rycum, in Iceland. 41. Siliceous Tufa, from the Geyſer, in Iceland. 42. Elaſtic Quarz, from Brazil. 43. Hyalite, from Dauphiny. 44. Chryſopraſe. 45. Noble Opal, from Cſcherwenitza, in Upper Hungary. 46. Hydrophanes, from Saxony. 47. White and Green Opal. 48. Yellow Opal. 49. Brown-red Semi-opal.

opal. 50. Menilite. 51. Warner's Poliſhing-ſlate. 52. Silici-murite. 53. Semi-indurated Steatite, from Bareuth, in Franconia. 54. Steatites, from Cornwall. 55. Chineſe Agalmatolite. 56. Lepidolite. 57. Uranite. 58. Two newly diſcovered Titanites, from Spain. 59. Ferruginous Titanites, from Cornwall. 60. Garnet-ſhaped Ore of Manganeſe. 61. Native Oxyd of Tin. 62. Native Sulphuret of Tin. 63. Molybdat of Lead. 64. Sulphuret of Copper. 65. Variegated Copper-ores. 66. Siberian Malachites. 67. Biſmuthic Silver-ore. 68. Antimoniated Silver. 69. Cryſtallized, bright, white Cobalt-ore. 70. Cobaltic Ore of Manganeſe. 71. Native Sulphat of Cobalt. 72. Mineral Springs at Imnau, in Suabia.

The great reputation which this author deſervedly enjoys in the ſcientific world, as a very expert, accurate, and indefatigable chemiſt, naturally renders his Eſſays extremely uſeful and valuable to men of ſcience, as well as to thoſe who have any intereſt in the management and the produce of mines in general. Thoſe Eſſays point out the real components of a great many mineral ſubſtances; they ſhow the eaſieſt and beſt modes of conducting ſuch experiments; and correct ſeveral reſults of ſimilar examinations, erroneouſly ſtated, or erroneouſly conducted, by other authors.

"I have," this author ſays, in the Preface, "deſcribed every particular management, as circumſtantially as could be done, conſiſtently with keeping within due bounds that prolixity which is hardly ever ſeparable from the narrative of chemical proceſſes."

Among the practical methods which have been contrived or improved by Mr. Klaproth, that of analyſing gems is undoubtedly the moſt remarkable. One of the moſt powerful agents in the examination of thoſe ſtones, is the cauſtic alkali in a liquid ſtate; concerning the preparation of which, Mr. K. expreſſes himſelf in the following manner.

"As many perſons think that the preparation of a perfectly pure cauſtic lye is ſubject to more difficulties than it really is, I will here briefly ſtate my method of preparing it.—I boil equal parts of purified ſalt of tartar, (carbonat of pot-aſh, or vegetable alkali prepared from tartar) and Carrara marble, burnt to lime, with a ſufficient quantity of water, in a poliſhed iron kettle; I ſtrain the lye through clean linen, and, though yet turbid, reduce it by boiling, till it contain about one half of its weight of cauſtic alkali; after which I paſs it once more through a linen-cloth, and ſet it by in a glaſs bottle. After ſome days, when the lye has become clear of itſelf, by ſtanding, I carefully pour it off from the ſediment into another bottle. To convince myſelf of its purity, I ſaturate part of it with muriatic or nitric acid, evaporate it to dryneſs, and re-diſſolve it in water. If it be

pure,

pure, no turbidneſs will take place in the ſolution. The quantity of cauſtic alkali which this lye contains, I aſcertain by evaporating a certain weighed portion of the lye to dryneſs, in an evaporating diſh of a known weight. I alſo take care, in the preparation of this cauſtic lye, that the alkali be not entirely deprived of carbonic acid; becauſe, in that caſe, I can, with greater certainty, depend on the total abſence of diſſolved calcareous earth. By employing burnt marble, or, in its ſtead, burnt oyſter-ſhells, I avoid the uſual contamination of the cauſtic lye by aluminous earth; becauſe lime, prepared from the common ſpecies of lime-ſtone, is ſeldom entirely free from argil.

" Beſides, the choice of the veſſels requires great care. Since even the beſt porcelain is attacked and diſſolved by cauſtic alkali, I employ ſilver, reduced from muriat of ſilver, (Horn-ſilver), for veſſels appropriated to fuſion. This material, however, notwithſtanding its other advantages, is not abſolutely free from all inconvenience. For, if the crucible made of it has not been prepared with every poſſible care, ſmall ſcales will detach from it, which mingle with the body to be examined, and frequently occaſion illuſive appearances. Having already found, unexpectedly, that even a crucible made of platina would not, as had been wiſhed, reſiſt the action of ignited cauſtic alkali; I imagine that a crucible made of pure maſſive gold would be the moſt eligible." P. viii.

This author does not give any general rules concerning the conduct of his chemical operations; nor indeed does it ſeem practicable to reduce into any general methods the different ways that have been uſed in theſe Eſſays; ſince thoſe modes muſt be varied, or attempted differently, for almoſt each particular ſpecimen, conformably to its hardneſs, ſoftneſs, appearance, ſuppoſed proportion of ingredients, &c. which circumſtances produce an endleſs variety of ſpecimens.

The only means in our power, by which we may give our readers ſome idea of the nature of the work at preſent under examination, is by tranſcribing one or two of the ſhorteſt, and, at the ſame time, moſt remarkable Eſſays, which we ſhall accordingly ſubjoin; and, at the ſame time, it is but juſtice to obſerve, that the work ſeems far from having loſt its merit by being tranſlated into Engliſh.

" *Chemical Examination of the Oriental Garnet.*

" The *Oriental*, or *Sirianic Garnet*, is diſtinguiſhed from the *Bohemian*, both by its violet-red colour, and by its ſpecific gravity; which is = 4,085. This higher weight of it depends on the greater proportion of iron which it contains; and which is ſo conſiderable, that, by mere fuſion in the charcoal-crucible, I obtained from 100 grains of the oriental garnet, a fine button of iron, of 23 grains. It likewiſe, when fuſed alone, in a crucible made of clay, runs into an enamel glaſs of a blacker colour than that of the Bohemian Garnet.

" *a*) *Two hundred* grains of oriental garnet, previouſly bruiſed into ſmall pieces, in the ſteel mortar, acquired eight grains additional weight

weight from the substance of the flint-grinding dish, in which they were finely levigated with water. The powdered garnet was put in a caustic lye, in which the alkaline ingredient constituted thrice the weight of the powder; and, with this, it was inspissated to a dry mass, in a crucible made of silver. It was next subjected to red-heat during half an hour; and, when the ignited mass had again been softened with boiling water, the powder of the stone, separated from the decanted liquor, was lixiviated and dried.

"*b*) The alkaline lixivium was of a bright grass-green. But it was soon deprived of that colour by exposure to a warm temperature, at the same time that it deposited an *oxyd of manganese*, impregnated with iron, in a brown flocculent form, and weighing about $\frac{1}{4}$ grain when ignited.

"*c*) The alkaline lye was now devoid of all colour. It was saturated with muriatic acid, and evaporated in part. A light flocculent earth then separated, but part of it dissolved again upon super-saturation with muriatic acid. The indissoluble residue consisted of *siliceous earth* of $9\frac{1}{2}$ grains after ignition. That part of the earth, which had been re-dissolved by the excess of acid, was then separated afresh by carbonat of pot-ash. After ignition, this earth weighed $4\frac{1}{2}$ grains; and, upon being tried by sulphuric acid, it proved to be pure alumine, or *aluminous earth*.

"*d*) The edulcorated powder of the stone (*a*), which had a cinnamon colour, and a very incoherent form, was moistened with water, and treated with muriatic acid, in which it rapidly dissolved, without leaving any residue. The liquor was limpid, and of a golden yellow. But, on being subjected to evaporation, on a sand-bath, it coagulated into a semi-translucid, gelatinous substance, which had a deep golden-yellow colour, and was again digested for a while along with water that was poured upon it, and with repeated stirring. When, after this, it had been brought upon the filter, it left *siliceous earth* in a swelled state; which, being thoroughly edulcorated by a frequent affusion of hot water, and desiccated, weighed 104 grains, but only 70 grains when heated to redness.

"*e*) To the muriatic solution, diluted with the washings of the silex (*d*), I added caustic ammoniac in excess. It gave a copious brown-red, much intumesced precipitate, the quantity of which, after washing and drying, amounted to 190 grains.

"*f*) The colourless fluid remaining from this last process was first combined with as much muriatic acid as was requisite to saturate the predominant portion of ammoniac, and then with carbonated soda. But as this produced no turbidness, I evaporated the whole of the liquor to a dry saline mass, which, being re-dissolved in a little water, I tried it once more with carbonat of soda. The mixture still continuing clear, showed that it contained no other constituent part.

"*g*) Those 190 grains of the brown-red precipitate, obtained at (*c*), were divided into two parts.

"One half was ignited, and then found to weigh 61 grains. I poured upon it sulphuric acid, evaporated it to dryness; and, after having strongly ignited the saline mass for two hours in a melting

pot, I extracted it with water, and combined the filtered, clear fluid with carbonated ſoda, in a heat of ebullition. There ſeparated, however, ſome ſcarcely perceptible flocculi of aluminous earth only, without any trace either of lime, or of magneſia.

" *h*) The other half of the precipitate was diſſolved in muriatic acid; and, after ſufficient dilution with water, combined with Pruſſian alkali, added ſucceſſively, till all the ferruginous parts were ſeparated. The blue precipitate of iron weighed 185 grains, when waſhed and deſiccated. After being ſtrongly ignited in a covered crucible, there remained 72 grains of iron attractible by the magnet. One part of it was aſſayed for manganeſe, by fuſion with a phoſphated alkali; but it gave no indication of this metal.

" *i*) The ſolution being now freed from the iron (*h*), it was decompoſed in a boiling heat, by carbonated ſoda, and the precipitated earth lixiviated, and heated to redneſs. It weighed 25 grains; whereby, ſubtracting it from the 61 grains, obtained from the firſt half of the precipitate (*e*, *g*), the portion *of iron*, contained in 100 grains of this garnet, is found to be 36 grains.

" *k*) When the above 25 grains of ignited earth (*i*) had been diſſolved in ſulphuric acid; and, after the addition of acetated pot-aſh in due proportion, was ſet to cryſtallize, they afforded to the end cryſtals of pure *ſulphat of alumine*.

" It reſults from this decompoſition, that the conſtituent parts of the *oriental garnet* are in *the hundred*:

Oxyd of Iron . . .	*i*)		36
Silex	*c*)	$4\frac{1}{4}$	
——	*d*)	35	
		$39\frac{1}{4}$	
Subtract . .	*a*)	4	
		$35\frac{1}{4}$ . . .	35,75
Alumine	*c*)	$2\frac{1}{4}$	
——	*k*)	25	
		$27\frac{1}{4}$ . . .	27,25
Oxyd of manganeſe . .	*b*)		0,25
			99,25." P. 334.

" *Chemical Examination of the Siberian Malachites.*

" *a*) *One thouſand* grains of compact, reniform *Malachites*, from the *Turjin* mines, on the *Ural*, were reduced to powder, and heated to complete redneſs in a ſmall glaſs retort, connected with the pneumatic apparatus. Much carbonic acid gas was diſengaged in this proceſs, to the amount of 252 cubic inches, without reckoning that part which was abſorbed by the water of the apparatus. This gas was entirely abſorbed by lime water, at the ſame time that a proportionate quantity of carbonated or crude calcareous earth was produced. In the intermediate ſmall receiver a moiſture collected, weighing 78 grains, which, upon trial, proved to be pure water.

" *b*)

" *b*) The pulverulent residue taken out of the retort appeared of a black colour, and weighed 716 grains. To serve for the following experiments, it was divided into four parts, at 179 grains each; and hence corresponding to 250 grains of the rough malachites.

" 1.) *One hundred and seventy-nine* grains of *ignited malachites*, combined with three times its quantity of black flux, were put into an assay-crucible, without lining it, and covered with *muriated soda*. In this situation it was committed to the fire of the blast-furnace, and, when the coals had become red-hot without the action of the bellows, it was kept melting for the space of twenty minutes. After cooling, it was observed that, in the broken retort, the whole mixture, under the covering of common salt, had run into an uniform, compact, and opake mass, of the bright red-colour of ordinary sealing-wax, and that no metallic button had been formed.

" It follows from this, that there was not carbon enough present to take up entirely the oxygen of the metallic oxyd. Therefore the copper has, by means of this small remainder of oxygen still united with it, been brought into the state of red oxyd of copper; and, as such, it has diffused itself uniformly through the alkaline salt.

" 2.) *One Hundred* and *seventy-nine grains* of *ignited malachites* were mingled with three times their quantity of *black-flux*, and 1-10th of *powdered charcoal*. When fused in this state, during 20 minutes, under a stratum of *common salt*, in an assay-crucible, not lined in the inside, they afforded a button of reguline copper, which had run well together, and weighed 136½ grains.

" 3.) Another 179 grains of *iguited malachites*, mixed with *thrice* as many grains of *black-flux*, and one fifth part of their weight of *colophony*, and likewise fused for 20 minutes, under a cover of muriat of soda, in a crucible not secured by lining, yielded a well-melted button of reguline copper, weighing 138 grains.

" 4.) The remaining 179 grains of *ignited malachites* were, like the preceding, melted during the time of 20 minutes, under a cover of *common salt*. But the assay-crucible had previously been lined with powdered charcoal, and the malachites mingled with an equal weight of *calcined borax*, with half its quantity of *white glass*, and 1-4th part of *colophony*, or boiled turpentine. By this process I obtained, indeed, a well-fused button of reguline copper; but with a considerable loss, as it weighed only 105½ grains.

B.

" In order to discover more accurately the constituent parts of malachites, I performed the following experiments.

" *a*) 100 grains of malachites, reduced to powder by trituration, were dissolved in nitric acid; which was effected without leaving any residue. The solution had a bright-blue colour, and was saturated to excess with caustic ammoniac: but the precipitate produced was entirely, and without turbidness, re-dissolved by the excess of the alkali. This shewed that the malachites here examined was perfectly free from iron, and similar admixtures.

" *b*) I combined *an hundred* grains of triturated malachites with a sufficient quantity of sulphuric acid, previously diluted with five parts

of water, and accurately weighed together with the vessel. After the malachites had been wholly dissolved, which was effected gradually, and with a moderately strong effervescence, the loss of weight, occasioned by the *carbonic acid gas* that was extricated, was found to consist of 18 grains.

"*c*) *One hundred* grains of the same powdered malachites were ignited, at a moderate heat, in a covered crucible. The black residue had lost 29½ grains in weight. If from these be subtracted 18 grains for the carbonic acid, the remaining 11½ grains of loss will consist of *water*.

"*d*) And lastly, 100 grains, which had been dissolved in dilute sulphuric acid, and precipitated by zinc, yielded 58 grains of pure *copper*.

"In consequence of these experiments, the *Siberian malachites* consists, in the *hundred*, of:

Copper	58
Carbonic acid	18
Oxygen	12,50
Water	11,50
	100," P. 550.

The reader will observe, that great accuracy and distinctness are manifest in the plan of these Essays, and that a work so conducted must well deserve the attention of the philosophical student.

ART. IX. *Elementary Treatises on the fundamental Principles of practical Mathematics. For the Use of Students. By Samuel Lord Bishop of Rochester (now of St. Asaph).* 8vo. 398 pp. 8s. 6d. Oxford printed, at the Clarendon Press; Payne, and Mackinlay, &c. London. 1801.

IT may justly be observed, to the honour of this country, and the credit of the clergy of the Church of England, that, ever since the Reformation, there have been both on the Bench of Bishops, and among the inferior Clergy, men of great abilities, as well as of great erudition: and it must of necessity be a pleasing consideration to every lover of truth and justice, that the detraction of the clergy by profligates and Jacobins, which has of late years so much abounded, is fully disproved and exposed by the learned and useful works which have appeared from that body. The arrogant claims to superiority in mathematics and philosophy, lately made by the Infidels and Atheists in this island, as well as on the continent, are proved also, to every competent judge, to be groundless

leſs aſſertion and vain boaſting. We have neither leiſure, nor room, for an exact enumeration of every clergyman who has deſerved well on this account, ſince the ſelf-named "*Illuminati*" began to be ſo miſchievouſly induſtrious in every part of Europe; but what has appeared in the *Philoſophical Tranſactions* of the *Royal Society* of London only, from the pens of the learned clergymen, is ſufficient to ſupport our aſſertion. But, among the many proofs which might be produced in ſupport of it, we know not any ſtronger or more deſirable, than is afforded by the various works of the learned author of the volume now before us. His great ſkill in the learned languages and theology, appeared long before the commencement of our Review, in correcting the errors and miſtakes of Dr. Prieſtley. His knowledge of Mathematics and Natural Philoſophy was alſo made known to the public, before the commencement of our labours, by his comment on the works of Sir *Iſaac Newton:* and his ſkill in the Hebrew tongue, and in Biblical criticiſm, has lately appeared in his Tranſlation of *Hoſea*, of which we gave an account in our 19th volume.

We have been led to theſe reflections by the times in which we live, and the occaſion on which we now take up the pen. We ſhall, in the reſt of this article, confine ourſelves to the book before us.

This volume, being an elementary work, on the "Fundamental Principles of practical Mathematics," does not afford ſcope for the exerciſe of all the profound knowledge of the mathematics which its author is known to poſſeſs; yet it diſplays great reading, a vigorous mind, a ſound judgment, and a good taſte for the ἀκρίβεια of the ancient geometers.

His Lordſhip's inducements to undertake a work of ſo much labour, rather late in life, appear to have been a deſire to inſtruct his ſon, and the want of "Treatiſes on the practical parts of the Mathematics, compoſed plain enough for the learner, and adapted at the ſame time to the taſte of the ſcholar." Pref. p. i.

The ſeveral tracts of which this volume conſiſts, the laſt only excepted, are arranged under three titles: I. THE ARITHMETIC OF FRACTIONS. II. TRIGONOMETRY, PLANE AND SPHERICAL. III. THE PROJECTIONS OF THE SPHERE. The laſt tract is OF THE FIGURE OF THE EARTH, AS DEDUCIBLE FROM OBSERVATION. We ſhall give an account of them in the order in which they are diſpoſed.

The firſt tract in this volume, under the title of THE ARITHMETIC OF FRACTIONS, begins with theſe obſervations:

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* See p. 171.

"The

" The definitions of fractions which we find in the common books of arithmetic, that a fraction is a broken number, or that it is a number leſs than unity, are abſurd and unintelligible. Number, in its own abſtract nature, is compoſed of units; and unity, in the abſtract, is indiviſible: a number therefore cannot otherwiſe be broken, than into leſs numbers; or into the units of which it is compoſed. The ultimate diviſion of numbers is into units; and below a unit there is no number. But, conſidering number not in the abſtract, but as exiſting in the things numbered, the unit of theſe embodied numbers exiſts in the individuals, of which the multitude is compoſed; that is, in each individual, ſeparately taken. Each individual is no otherwiſe one, or no otherwiſe partakes of unity, than as it is a whole. And, as a whole, it muſt be compoſed of parts; for to be compoſed of parts is eſſential to a whole; for a whole is that from which no part is abſent. A whole, therefore, as a whole, is one; but as compoſed of parts, it is many. The unit therefore of embodied numbers is many in one; and, by dividing the whole into its parts, this concrete one is reſolved into its many. And theſe many parts, among themſelves, and with relation to the whole, are no leſs the ſubject of numeration, than the many wholes making multitudes. Theſe parts, conſidered in their relation to the whole, are called fractions, the whole being uſually called an integer. And the arithmetic of fractions is the art of numbering them as parts of a whole, and of performing the like operations upon them, for combining or ſeparating them, as are performed by the rules of common arithmetic upon numbers properly ſo called, that is, upon integral numbers.

" It has been found neceſſary, for the purpoſes of civil life, that men ſhould fix upon ſome certain quantity in various ſorts of things, which ſhould be conſidered as the integer. As 1 pound ſterling in money, 1 year in time, 1 cwt. avoirdupoiſe, or 1 pound troy, in weights; 1 mile in length, 1 acre in ſurface, &c. This quantity in each kind, being divided into certain parts, and its parts being again ſubdivided in the manner that men have agreed, is an integer with reſpect to the parts both of the firſt diviſion, and of the ſubſequent ſubdiviſions. The parts of the firſt diviſion are fractions with reſpect to the integer; but each of them is an integer with reſpect to the parts of the ſecond, and of all the inferior diviſions. And the parts of the ſecond diviſion, or third denomination, as they are uſually called, are fractions with reſpect both to the integer, and to its parts of the firſt diviſion; *i. e.* with reſpect to the higher denominations; but each of them is an integer with reſpect to all the inferior denominations.

" Thus, 1 pound ſterling being divided into 20 equal parts, each of which is called a ſhilling: and each of theſe parts being divided into 12, each of which is called a penny; and each of theſe 12 into 4, each of which is called a farthing; 1 pound is an integer with reſpect both to ſhillings, and to pence, and to farthings, containing 20 ſhillings, 246 pence, 960 farthings. Shillings are fractions with reſpect to 1 pound ſterling, of which any number of ſhillings is ſo many 20ths. But one ſhilling may be conſidered as an integer with reſpect both to pence and farthings, containing 12 pence, and 48 farthings.

Again,

Again, pence are fractions with reſpect either to 1 pound or 1 ſhilling, any number of pence being ſo many 240ths of 1 pound, and ſo many 12ths of 1 ſhilling. But each penny is an integer with reſpect to farthings, containing 4 farthings. Farthings are fractions with reſpect to every one of the higher denominations of pounds, ſhillings, and pence; any number of farthings being ſo many 960ths of 1 pound, ſo many 48ths of 1 ſhilling, and ſo many 4ths of 1 penny. Farthings being of the loweſt denomination of money in this country, that is, the loweſt ſubdiviſion of the pound ſterling in civil uſe, in practice are never actually divided; *i. e.* no man receives or pays a leſs ſum than a farthing. But the farthing is phyſically diviſible into parts; and, by the arithmetic of fractions, account may be taken of its parts in computation, and ſo account may be taken of parts of 1 pound ſterling leſs than farthings. All this diſcourſe is eaſily applied to the diviſion and ſubdiviſion of weights, meaſures, time, &c. all things, in ſhort, of which ſtated civil diviſions are received." P. 1.

After theſe obſervations, we find a Treatiſe of Vulgar Fractions, grounded chiefly on the doctrine of proportion. The theory (in which frequent references are made to the ſeventh, eighth, and ninth books of Euclid's Elements) is treated in a very ſcientific and perſpicuous manner, and the practice is illuſtrated by a number of well-choſen examples.

We next find, under the ſame title of THE ARITHMETIC OF FRACTIONS, a Treatiſe of *Decimals;* wherein the curious device on which that kind of arithmetic is founded, is fully laid open; the common operations of addition, ſubtraction, multiplication, and diviſion of decimals; the reduction of vulgar fractions to decimals, and of decimals to vulgar fractions; the doctrine of circulating decimals; of multiplication and diviſion abridged; of the ſquare root, and the ſquare root abridged; are all clearly deſcribed, and fully exemplified.

"This," as the learned prelate juſtly obſerves, "introduces the learner to the doctrine of infinite approximations, and even brings him acquainted with converging ſeries, in the inſtance of one of the ſimpleſt form. And as the examples of the extraction of the ſquare root are given in calculations of the ſides of polygons inſcribed in circles, the foundation is laid, in the end of this Treatiſe upon Fractional Arithmetic, of the conſtruction of the trigonometrical canon." Pref. p. viii.

Under the title TRIGONOMETRY, we find three Books. BOOK I. On *Plane Trigonometry*, is divided into five Sections.

Sect. 1. contains definitions and explanations of technical terms. This ſection affords but little ſcope for the abilities of the author. Yet we are pleaſed with his definition of Trigonometry, which is as follows:

"*Trigonometry* is a branch of the general ſcience of geometry, which teaches to compute the ſides and angles of triangles, by means of a tri-

trigonometrical canon. It is divided into two parts, plane trigonometry and ſpherical. The one has for its ſubject, rectilinear triangles; the other, triangles formed by the interſection of great circles on the ſurface of a ſphere." P. 120.

Sect. 2. treats of the *Conſtruction of a Canon.* Here the demonſtrations are purely geometrical, being made with Euclidian accuracy and elegance. The algebraic method of computation, however, is not omitted. Propoſitions 6th and 7th, namely, *to find the ſine of the ſum, and the ſine of the difference, of two arcs of which the two ſines are given**, are treated in an unuſual manner, theſe problems being ſolved by the properties of a quadrilateral inſcribed in a circle; which method, it muſt be owned, affords the ſtudent a very proper exerciſe of his ſkill in the elements of geometry. The reader will likewiſe find ſeveral other curious and uſeful propoſitions in this ſection, which are not common in modern treatiſes of trigonometry.

Sect. 3. treats of the *Quadrature of the Circle*, which is effected by twelve ſucceſſive biſections of the arc of ſixty degrees of a circle, of which the radius is 1: which biſections were made in the preceding ſection of this Book, in order to find the ſine of 1 minute. This teaches the ſtudent to make a ſecond uſe of a former calculation, and ſhows him how to obtain the ratio of the diameter to the circumference of the circle as far as eight places of figures; which degree of exactneſs is ſufficient for moſt purpoſes. His Lordſhip then remarks, that

"Some late writers upon trigonometry, have aſſumed the proportion of the circumference to the diameter, as a baſis for the conſtruction of the trigonometrical canon: but this is taking things in a prepoſterous order; and, in effect, is to reaſon, as the logicians ſay, in a circle. For, before the invention of fluxions and converging ſeries, there was no quadrature of the circle, but by the inſcribing and circumſcribing of polygons. And the inſcribing and circumſcribing of polygons is, as far as it goes, a conſtruction of the canon." P. 143.

He next deſcribes the method of computing the ſine from the arc, by Sir *Iſaac Newton's* ſeries; and then proceeds thus;

"It is a very great error, however, to ſuppoſe with ſome modern writers, that theſe inventions of Sir *Iſaac Newton*, admirable and uſeful as they are, in this particular buſineſs, ſuperſede the uſe of the methods we have deſcribed. It is an opinion, I will venture to aſſert, founded upon a very haſty conſideration of the ſubject in theory, with-

* Thoſe who would ſee the common method of ſolving theſe two problems, may find it clearly deſcribed in *Maſeres's* Trigonometry, p. 19.

out

out any practical experience. If the arc a be very ſmall, a few terms of the ſeries give the ſine to a great degree of accuracy; but as the arc is increaſed, more terms are wanted: and if the arc be nearly equal to the radius, or even to half the radius, the ſeries converges very ſlowly, and the labour of the calculation is immenſe; as may be ſeen from Mr. Sharp's calculation of the ſine of 29° 55′. Allowing, therefore, that the ſeries may be uſed with advantage in the beginning of the quadrant; for the larger arcs, recourſe muſt be had to the methods derived from the 10th, 11th, and 12th propoſitions. But even in the beginning of the quadrant, the computation by prop. xiv. in my judgment, is to be preferred. It is true, that if a be an arc of 1′, the two firſt terms of the ſeries will give the ſine to 15 places of figures; but the length of an arc of 1′, in parts of the radius, is 0·000290888208665721. To work by the two firſt terms of the ſeries, this long number muſt be raiſed to the cube: and the extraction of the ſquare roots of ſeveral long numbers ſucceſſively (which is requiſite in the method of prop. xiv.) when the long numbers, from which the root is to be extracted, are eaſily made, as is the caſe in this inſtance, is a work of lighter labour, than the raiſing of one long number to the cube." P. 144.

It is very true, that theſe admirable inventions of Sir *Iſaac Newton*, do not ſuperſede the uſe of the methods deſcribed in the preceding ſection, which are the only fit ones for an elementary treatiſe. Yet, it is no leſs certain (and we are convinced that the learned commentator on the works of Newton, needs not to be informed by us) that there are other ſeries, eaſily derived from the Newtonian, by which the labour of conſtructing the trigonometrical canon might be much facilitated.

Sect. 4. is on the affinity between the two problems; namely, *that of conſtructing the Trigonometrical Canon, and that of the Reſolution of certain affected Equations, deficient in the alternate Powers.* His Lordſhip ſays,

"This is a matter of ſo much uſe, and ſo eaſily explained by the principles laid down, that, although it makes no neceſſary part of the immediate ſubject of trigonometry, I ſhall take this occaſion of conſidering it," P. 145.

The matter is then ſet in a very clear light by the ſolution of the following problem:

"*To divide a given arc, or angle, into any number of equal parts.*"

We have only to remark, on this ſection, that when it is ſaid (p. 150) a cubic equation of this form, $xxx - px - q = 0$, "Has always three roots, and none of them impoſſible;" the reader muſt remember, that this is ſpoken of ſuch equations only as ariſe in the problem of triſecting an arc of a circle, of which the radius and coſine are given; that is, when $27qq$ does not exceed $4ppp$. For, whenever the former of theſe quanti-

ties

ties exceeds the latter, the equation will have two impoſſible roots, and cannot be ſolved by the method here deſcribed.

Sect. 5. treats *of the Reſolution of plane rectilinear Triangles.* Here the five theorems for the reſolution of the ſeveral caſes of right-angled and oblique-angled triangles, are given and demonſtrated in the Euclidian manner; after which follow two tables, containing the analogies for the ſolution of all the different caſes, together with uſeful remarks on thoſe which are ambiguous.

Book II. Of Trigonometry, treats of the *Properties of ſpherical Triangles.*

In this Book, ſeveral of the demonſtrations are profeſſedly taken from *Menelaus's* Spherics; but the whole is a chain of propoſitions formed in a moſt maſterly manner, and dependent only on firſt principles.

Book III. is entitled, *the Trigonometry of the Sphere.* In this Book, the uſual analogies for the ſolution of the ſeveral caſes of ſpherical triangles, are demonſtrated in the ſame neat and truly geometrical manner; and tables of all the different caſes are given.

The third problem in this Book; namely, *the three ſides of an oblique-angled ſpherical triangle being given, to find any one of its angles,* is ſolved in a manner different from any that we remember to have ſeen. We think it very good. After the ſolution is this remark:

"This ſolution of the problem will be deemed perhaps operoſe, by thoſe who have leſs ſkill in geometry than in algebra. Becauſe we arrive at it by a conſtruction of ſome art, and by a train of geometrical reaſoning of ſome length, though of the greateſt perſpicuity. But the proceſs of calculation is executed with more eaſe than that by the common rule: and it has this advantage, that every time it is uſed it is underſtood; and you ſee the tendency of every ſtep you take; and the mind is free from that doubt and perplexity which always attend the working by a complex rule of calculation, of which at the time nothing more is underſtood, than that the computer remembers that once in his life he ſatisfied himſelf of the truth of it." P. 215.

The Appendix to the Trigonometry is very curious and valuable, as it contains two ancient theorems, which, as the learned prelate juſtly obſerves, are a ſummary of almoſt the whole of ſpherical trigonometry, and were uſed as ſuch by the ancient aſtronomers; and three other theorems, which are of great uſe in the preſent improved ſtate of geography, aſtronomy, and navigation. For the demonſtrations of the two ancient theorems, three lemmata are premiſed, and then the demonſtrations

ſtrations are given, which are very neat. His Lordſhip adds this remark:

"It is uncertain to whom the invention of theſe two noble theorems is to be aſcribed. The firſt is not found, as far as I know, in any writer older than *Menelaus*, nor the ſecond in any older than *Ptolemy*. The two made the whole of *Ptolemy's* Spherical Trigonometry. They are ſtill of great importance; for, as they are eaſy to be remembered, and the ſolutions of all the caſes, except thoſe two, when three ſides are given, to find the angles, or the three angles to find the ſides, are eaſily derived from them; they may be of uſe when a table of the caſes is not at hand." P. 224.

The three other theorems are preceded by theſe judicious obſervations.

"*Spherical Trigonometry* is properly concerned with ſuch angles only, as are formed upon the ſurface of the ſphere, by interſecting arcs of great circles. Angles however may be formed (though they come not under the name of ſpherical angles) by the arcs of ſmall circles, either with the arcs of great circles, or with one another. The quantity of ſuch angles, and their relations to one another, and to ſpherical angles, properly ſo called, may often become objects of enquiry; either for the more perfect knowledge of the ſphere, or for the eaſier ſolution of many of the higher problems in geography, aſtronomy, and navigation. The principles by which the magnitude of every ſuch angle may be aſcertained, and compared with the angles of the ſphere, are given in the three theorems which follow; for which a convenient place could not be found, either in the Book of Spherics, or in the Elements of Spherical Trigonometry." P. 225.

The three theorems are then given, together with their demonſtrations, all in the manner of Euclid.

We would gladly preſent our readers with theſe curious theorems, if they could be underſtood without a diagram; as it is, we muſt refer them to the book.

Under the title OF THE PROJECTIONS OF THE SPHERE, are four Books.

BOOK I. is *Of Cylindric Sections*. It begins with a very clear deſcription of the generation of a cylinder; from which, the difference between a right and an oblique cylinder is very eaſily underſtood. The number of propoſitions in this Book is ſeven; and their demonſtrations are, like the reſt, purely geometrical. It is an excellent preparation for the better underſtanding of the Orthographic Projection of the Sphere, which conſiſts almoſt entirely of cylindric ſections.

BOOK II. is *Of the Orthographic Projection of the Sphere*.

Here the terms are defined in the cleareſt manner; and the projection of every point, line, and circle of the ſphere is demonſtrated with conciſeneſs and perſpicuity. We give the firſt definition as a ſpecimen.

"The

"The figure pricked upon a plane paſſing through the centre of a ſphere, by perpendiculars let fall upon the plane, from all points in the ſurface of the ſphere, is called the Orthographic Projection of the Sphere; and the plane upon which it is formed is called the Plane of Projection." P. 247.

The method of deſcribing the elliptic arcs, and of meaſuring the circular arcs of which they are the projections (which is a matter of great importance in this kind of projection) is likewiſe very clearly deſcribed.

BOOK III. treats *Of the Stereographic Projection of the Sphere.*

This Book is divided into two Sections; the firſt of which contains the theory, in twenty-three propoſitions, enunciated and demonſtrated in the Euclidian manner. At the end of this Section is the following *Scholion*, which we ought not to withhold from our readers.

"Theſe two principal Projections of the Sphere, the Orthographic and the Stereographic, have each their peculiar advantages, and their peculiar defects; but, upon the whole, the Stereographic is far the beſt fitted for general uſe.

"It is an advantage of the Orthographic, that the whole is limited by the circumference of the primitive circle; but this is attended with a great inconvenience, that the parts near the circumference are exceſſively fore-ſhortened.

"In the Stereographic, it is a very great diſadvantage, that the regions near the eye go off to infinite diſtances. There is, in ſome caſes, a remedy for this; namely, to make two diſtinct projections of the oppoſite hemiſpheres, placing the eye alternately, firſt in one, then in the oppoſite pole of the primitive. This, however, is a remedy which all caſes do not admit; and the expanſion of the circumocular parts, in projection, is often very inconvenient; but the fore-ſhortening of the marginal parts in the Orthographic is, in all caſes, without remedy.

"The great imperfection of the Orthographic is, that every thing in the projection has a double meaning. A ſingle point in the projection repreſents two on the ſurface of the ſphere; and every circle, and every ellipſis, two circles. Whereas, in the Stereographic, every original has its diſtinct image, and every image its diſtinct original; ſo that one thing cannot be confounded with another. In the Orthographic, many circles are projected upon ellipſes; in the Stereographic, all upon right lines or circles. In the Stereographic, projected angles are equal to their originals, on the ſurface of the ſphere; which obtains in the Orthographic in particular caſes only. The Stereographic, therefore, is of univerſal uſe in the practical geometry of the ſphere; the uſe of the Orthographic is confined to ſome particular problems.

"The ancient aſtronomers made much uſe of an Orthographic Projection of the Celeſtial Sphere upon the plane of the colure of the ſolſtices. This they called the *Analemma*. They choſe the colure of the

the ſolſtices for the plane of projection, becauſe many of the principal circles upon this plane fall upon right lines; namely, the equator, and all its parallels; the ecliptic, and all its parallels; the colure of the equinoxes, and all its parallels; and the horizon, and all its parallels, if the projection be made for that inſtant of time, at any given place, when *Cancer* or *Capricorn* culminate.

"The execution of the Orthographic Projection follows ſo immediately from the theory laid down, that it would be abuſe of time and labour to go about to detail it in diſtinct problems. In the Stereographic it may be uſeful, briefly to propound the problems in the proper order, and give the ſolution of each in the moſt general caſe. The moſt general caſes will be ſufficient; for the whole ſubject is ſo very eaſy, that no one who poſſeſſes the principles can be at a loſs to deduce for himſelf the compendia of operation, which particular caſes may afford." P. 314.

The ſecond Section ſhows the practice of this Projection, in ſixteen problems; all done in the ſpirit, and with the elegance, of the ancient geometers.

We are much pleaſed with this Book, and doubt not that it would have obtained the approbation of *Archimedes* himſelf.

Book IV. is *Of the Gnomonic Projection.*

The properties of this Projection are deſcribed, in the ſame ſtyle of elegance and accuracy, in twelve propoſitions. After the tenth propoſition, we find this juſt remark.

"The properties of this Projection, which we have already deſcribed, are more than ſufficient for all the uſeful purpoſes of dialling; I ſay, for all the uſeful purpoſes. In the middle ages, when thoſe who paſſed for mathematicians, with themſelves and others, placed the glory of their art in the compoſition of circles, and the conſtruction of ſun-dials and moon-dials, it was uſual to have the face of the dial ſcribbled over with projections of all the circles of the ſphere, the ecliptic, its ſecondaries and parallels, parallels of declination, vertical circles, and the almicantaraths; with the intention of diſcovering the ſun's place, with reſpect to any principal circles of the ſphere, by the falling of the ſhadow on the interſections of thoſe various lines: but this is a method of obſervation, obnoxious to ſuch a complication of errors, as to be of no uſe; and, in the preſent ſtate of aſtronomy, it is mere child's play. The hour lines are the only lines which any mathematician would now take the trouble to draw upon his dial, or pay the artiſt for drawing; and for the delineation of theſe, what we have already ſaid is more than ſufficient.

"But as it might ſeem a defect in the theory, if the ſubject of the ſmaller circles were left entirely untouched, we ſhall briefly ſtate the general laws of their projections." P. 366.

This is done in the eleventh and twelfth propoſitions.

An application of this Projection is then made to the buſineſs of dialling, by ſhowing the conſtruction of an horizontal

tal dial, of a ſouth dial, and of a dial, in a given latitude, upon a given plane. The laſt of which, as the learned prelate obſerves, "is rather a matter of curioſity than uſe; for the horizontal and ſouth dials are ſufficient for all purpoſes." P. 372.

The laſt tract in this volume is OF THE FIGURE OF THE EARTH, AS DEDUCIBLE FROM OBSERVATION.

The figure which the earth, or any other planet, muſt aſſume, in conſequence of its diurnal rotation on its axis, was firſt deduced from mathematical principles by Sir *Iſaac Newton*, in his admirable work entitled *Philoſophiæ Naturalis Principia Mathematica**, publiſhed in the year 1687. It was ſoon afterward conſidered by M. *Huygens*†, and other ingenious perſons on the continent; and, towards the middle of the laſt century, again by our countrymen, *Emerſon*, *Mac Laurin*, and *Simpſon*, in their Treatiſes of Fluxions: but the computation of the lengths of the equatorial and polar diameters of the earth, from the actual meaſurement of the length of a degree in different latitudes, is a problem which, if it does not require equal depth of knowledge in the mathematics with the former, is no leſs curious and uſeful, and "has not yet," as the learned author of this tract obſerves, "been treated with the accuracy it deſerves."

We cannot convey to our readers an adequate idea of this curious tract, without ſeveral geometrical figures; nor, in ſhort, without tranſcribing the whole of it: we therefore refer them to the original; in which, we doubt not, they will find ample ſatisfaction in their enquiries into this matter; the tract being equally calculated to inſtruct the learner, and gratify the proficient. At the end, is given a Table of the length of a degree in different latitudes, together with the names of the obſervers. Theſe degrees were meaſured at different times, from the year 1736 to 1768. The ellipticity of the earth, as obtained by a compariſon of ſeveral pairs of theſe degrees, is alſo given; but the reſults differ widely from each other. On this occaſion, we ſhall give our opinion of the matter nearly in the words of *Mac Laurin*‡. "When more degrees ſhall be meaſured accurately on the meridian, and the increaſe of gravitation from the equator towards the poles determined by

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* The reader will find a valuable note on this ſubject, in p. 36 of the third volume of Sir *Iſaac Newton's* Works, publiſhed by Biſhop *Horſley*.

† Vide Hugenij Diſſertationem de cauſâ Gravitatis, *Operum reliq.*, Vol. I.

‡ See his *Fluxions*, Vol. II. Art. 681.

a ſe-

a series of many exact observations [made in different longitudes as well as in different latitudes, then] the various *hypotheses*, that may be imagined concerning the internal constitution of the earth, may be examined with more certainty."

In our perusal of this volume, we have found a few press-errors, which are not noted among the *Errata*.

In page 147, line 12, *for* r^2, *read* r^4.
—— 216, —— last, *for* Sect. I. *read* Book II.
—— 217, —— 8, *for* first Section, *read* second Book.
—— 306, —— 14, *for* down, *read* up.

We have observed also, that, in each of the figures in Plate III. p. 310, an η is put, by mistake of the engraver, instead of a $\varkappa$, at the remotest angle from the centre of the figure to the left hand.

Before we dismiss this volume, we ought, as we conceive, to give our readers this further information respecting it, in the author's own words.

"These tracts were at first composed, without any design of publication, for the use of a young gentleman, a student of Christ Church, in the success of whose studies the author is deeply interested. They were afterwards given to the University of OXFORD, in testimony of the author's cordial affection and respect, and of his gratitude for the advantages his son derived in his education, from the instruction and discipline of the place. This volume is to be considered also, though first published, as *the third* and last in the order of the subject, of three volumes of elementary geometry, to be issued one after another, with all convenient speed, from the University press. The *first* will consist of the twelve first Books of the Elements of Euclid, in Latin, the definitions and the demonstrations in many parts corrected, particularly in the third, fifth, and eleventh Books, by the author of these tracts.

"*The second* volume will contain Euclid's Data, in Latin, corrected and enlarged by the same hand; a Book upon the Properties of the Sphere, comprehending the whole of the substance of the first Book of *Theodosius*, with the addition of as much of the second and third Books, as is necessary for the demonstrations of spherical trigonometry, and the projections, and for the understanding of the phenomena of the celestial sphere; *Archimedes* on the Dimensions of the Circle; and Dr. *Keil's* elegant Treatise on the Nature and Use of Logarithms. Although frequent reference occurs, in the tracts of this *third volume*, not only to those books of the elements which are universally read, but to the intermediate Books, to the Data, and the Spherics; it has been thought good not to withhold the publication of it till the *first and second* volumes should be finished. The circumstance which has been already mentioned, that the subsequent tracts were composed for the private use of a particular person, without any intention of publication, must be taken also as the only apology we have to offer, for what may seem a blemish in the entire work, that they appear in English,

Engliſh, when the other parts are in Latin, in which language indeed works of ſcience ought to be compoſed." P. x.

The learned author, towards the end of the Preface, gives excellent advice to the young ſtudent, concerning the order in which theſe elementary books, and ſome others there mentioned, ſhould be read; for which, we muſt refer him to the book itſelf, having already extended our remarks upon it to a greater length than is uſual with us for works of this ſize; to which, however, we were irreſiſtibly induced by the excellence of it. A work of this kind, formed and executed upon the plan, and in the ſpirit, of the *ancient geometers*, is ſo rare a production of modern times, that it may juſtly be called a *novelty*. We congratulate the ſtudents of the mathematics on the appearance of a work, which we ſhould have been very glad to ſee when we were under-graduates at Oxford and Cambridge, and which we have peruſed with pleaſure even now, after many years ſtudy of theſe ſciences.

ART. X. *The Hiſtory and Antiquities of Reading. By the Rev. Charles Coates, LL. B. Vicar of Oſmington and Preſton, in the County of Dorſet, F. A. S. &c.* 4to. 1l. 11s. 6d. Robſon, &c. 1802.

FEW counties have received ſo little elucidation as Berkſhire. What Aſhmole did was by far too ſcanty to be called a County Hiſtory; and, with the exception of the work called *Magna Britannia*, of Camden, of Pote's Hiſtory of Windſor Caſtle, and Mr. Mores's Parochial Collections, nothing of conſequence relating to it has been given to the world.

Mr. Coates has, with unwearied aſſiduity, gathered all that could prove intereſting to the inhabitants of Reading; to whom we have no doubt his work will be extremely grateful: and it contains alſo numerous articles very uſeful to general readers. The early hiſtory of the town is given in the form of annals, followed by a particular account of the ſiege in 1643. This was perhaps the period, when Reading excited moſt attention; for its annals boaſt little elſe to attract the notice of the general hiſtorian. The account of the Gild, or Corporation, preſents us with many particulars of the jealouſies which frequently aroſe between the people of the town and the abbot of the monaſtery, owing to the extenſive civil authority with which the latter had been inveſted by the charters of his founder. Such jealouſies, however, were by no means

means peculiar to Reading. The ſtate of the Corporation, after the diſſolution of the abbey, forms a ſeparate article; not only becauſe the powers were before ſo intimately connected, but becauſe that of the Mayor became increaſed. From the Corporation, Mr. Coates proceeds to the three pariſhes of St. Mary, St. Lawrence, and St. Giles. The monumental inſcriptions occupy, perhaps, too much room; but the Liſts of Vicars are followed by many intereſting pieces of biography; and the extracts from churchwardens' accompts throw occaſional light on the manners and expences of ancient times. The hiſtory of the abbey has conſiderable intereſt, and from its cloſe we ſhall ſelect a ſpecimen of Mr. Coates's ſtyle, in the life of the laſt abbot.

"Hugh Cook, uſually ſtiled Hugh Farringdon, probably from the place of his birth. In Grafton and Hall's Chronicle, ſays Browne Willis, "we have a character given us of this abbat*, as being an illiterate perſon." Hall's words are, "this abbat was a ſtubborn monk, and abſolutely without learning." That he was not a learned man ſeems probable from his own letter to the Univerſity of Oxford, in anſwer to a requeſt of Stone for the rebuilding of the Schools, to be dug from ſome quarry belonging to the Abbey of Reading. The abbat returns his thanks to the Univerſity for conſidering him in the number of thoſe learned perſons who had been members of that body, but ſpeaks of himſelf as one who had not the leaſt pretenſions to that character. He ſtyles himſelf a man of no erudition, laments that the fates had denied him the advantages of inſtruction in his youth, but that he was ſtill anxious to be a member of the Univerſity, and apply himſelf to that courſe of ſtudy which would ſuit his capacity, now become dull and feeble by length of years. This Letter was written in 1532, ſeven years before his death. But that this abbat was a patron of learned men, may be preſumed from Leonard Cox's Dedication to him of his "Art of Rhetorick," printed in 1532, at which time Cox was Maſter of Reading School.

"There was a daily lecture on ſome part of Scripture, in Engliſh and in Latin, read in the Chapter-houſe; at which time the abbat himſelf was preſent, and which was regularly attended by the reſt of the community. One of the readers of this Lecture, Roger London was accuſed of hereſy, by three monks of the houſe; and the accuſation was laid before Nicholas Shaxton, biſhop of the dioceſe, by whoſe licence this divinity lecture was permitted. Cromwell, who at that time had the office of Privy-ſeal, interfered in the cauſe, and the biſhop in a very ſpirited remonſtrance, complains thus: "the abbat of Reading could out of hand gett and obtayn your letters to lett me in my right proceedyng towards his inſtant correction. Is thys your encouragyng of men to do hir deutie, my good lorde?" After giving

* This mode of ſpelling is an affectation of the preſent author. But we do not obſerve many others. *Rev.*

an account of the monk's heretical opinions, of which the principal were, that Holy Scripture was not abſolutely ſufficient of itſelf for a Chriſtian man to live by; and that evangelical faith juſtifieth no man before God without his own works; the biſhop ſays, when he had at good length taught him the truth and took his ſubſcription, he diſmiſſed him.

"Cromwell replied in a long letter, complaining of the Biſhop's heat and forwardneſs, and concludes with theſe words: "But I can take your writing, and thys heate of your ſtomach, every whyt as well, as I can, I truſt, beware of flatterers; as for the abbatt of Reading, and hys monke, if I fynd them as ye ſay they ar, I woll ordre them as I ſhall think good."

"This divinity lecture is mentioned by Dr. London, one of the commiſſioners for diſſolving the friery and abbey at Reading, in the following letter. "I have requeſted of my lord abbatt the relykis of hys hows which he ſchewyd unto me w^h^ gudd wyll. I have taken an inventory of them, and have lokkyd them upp beſyd ther high awlter, and have the ky in my kepyng, and they be always redy at yor lordeſhipps com'aundement. They have a gudde lecture in ſcripture dayly redde in their chapitour howſe, both in Engliſche and Latin, to the wich is gudde reſort, and the abbatt is at it hymſelf." In another letter, Dr. London ſays of the abbat: "He deſyreth oonly yor fav^r^ and no other thing, and I know ſo moch that my lorde ſhall fynde hym as conformable a man as any in thys realme."

"Yet this ready compliance and ſubmiſſive temper could not ſave the abbat from an ignominious death. The act of ſuppreſſion had paſſed in May, 1539; and, in the month of November following, he was drawn, hanged, and quartered, together with two of his monks, at Reading. The ſame day, the abbat of Glaſtonbury was executed, and, ſhortly after, the abbat of Colcheſter, "all," ſays Stowe, "for denying the king's ſupremacie." In effect, to deny the king's ſupremacy, was to deny the right which he aſſumed, from a forced compliance of his Parliament, to ſeize the revenues and poſſeſſions of the church; and a quiet ſubmiſſion to his power was not ſufficient to ſatisfy him, without an acknowledgment of its legality." P. 291.

At p. 311, we have an account of the ſchool, which ranks among the earlieſt foundations of its kind. It was founded by King Henry VII. on the remains of the Hoſpital of St. John, whoſe revenue had been ſuppreſſed by Abbot Thorne, and applied to the uſe of the almoner of the adjoining abbey. The King gave ten pounds a year for its ſupport; but, when Queen Elizabeth renewed the charter of Reading, the crown became acquitted of the ten pounds paid to the maſter, and the ſchool fell entirely to the care of the corporation. Since that time, it has flouriſhed under their protection. Sir Thomas White, when he founded St. John's College, Oxford, gave it two fellowſhips; and Archbiſhop Laud, who went to College upon one of them, was by far the moſt liberal benefactor it ever had. This part of Mr. Coates's work concludes with a liſt of the ſcholars elected to St. John's, the ſubjects

of

of the annual exerciſes, and ſome valuable biographical anecdotes of the maſters. Among the perſons of note recorded as natives of the town, we ſee with pleaſure the names of Sir Thomas White, Archbiſhop Laud, and Mr. James Merrick. The life of Sir Thomas has a great deal of intereſt. The honour of his birth, which has been hitherto given to Rickmanſworth, in Hertfordſhire, undoubtedly belongs to Reading. He began the world in trade, with an hundred pounds; and, in a ſhort period, ſo enlarged his capital by honeſt induſtry, that he became a wealthy merchant. Immediately after Queen Mary's acceſſion to the throne, in 1555, he was choſen Lord Mayor of London, and was knighted for his prudent defence of the city againſt Sir Thomas Wyat. The next year he founded St. John's College, on the remains of the Ciſtercian Monaſtery, at Oxford. His charities began in the very prime of life, and not only continued to its cloſe, but ſtill remain memorials of his extended liberality. He died, in a good old age, Feb. 11, 1566; was the friend of Sir Thomas Pope; and a benefactor to all the greater corporations in the kingdom.

Of the life of Laud, we ſhall ſay little: he lived at a period when the prelacy and the papacy were equally odious; and Mr. C. has taken ſome pains in detailing his hardſhips. The life of Mr. Merrick undoubtedly deſerves attention. We need hardly add, that his poetical verſion of the Pſalms is the beſt the Engliſh language can boaſt; and has been ſince adapted, with great judgment, to parochial uſe, by the care and attention of Mr. Tatterſall*. Several parts of this work, as may be ſuppoſed, are of a nature not very attractive to the generality of readers; yet the many curious hiſtorical facts and illuſtrations that are ſcattered through the whole, afford very frequently both entertainment and inſtruction. Mr. Coates's ſtyle doubtleſs has its blemiſhes; and he has here and there gone too much into detail; but, in topographical works, it is not every ſubject that is capable of elegance, and ornament muſt frequently be ſacrificed to accuracy. The errors which occur are neither numerous or important. The work is illuſtrated by eight neat plates, including a handſome plan of the town, but is much in want of an Index.

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* See our eleventh volume, p. 64, and elſewhere. Mr. T. has alſo added tunes, in three parts, in the ſtyle of the ſerious glee; compoſed by all the beſt maſters of the preſent age.

ART. XI. *Journal of the late Campaign in Egypt, including Descriptions of that Country, and of Gibraltar, Minorca, Malta, Marmorice, and Macri. With an Appendix, containing Official Papers, and Documents. By Thomas Walsh, Captain in his Majesty's Ninety-Third Regiment of Foot, Aide-de-Camp to Major-General Sir Eyre Coote, K. B. &c. &c. Illustrated by numerous Engravings of Antiquities, Views, Costumes, Plans, Positions, &c. &c.* 4to. 3l. 13s. 6d. Cadell and Davies. 1803.

IT cannot but be acknowledged, that the curiosity of the public, great and anxious as it was to know the detail of our countrymens' splendid triumphs and victories in Egypt, must by this time be abundantly satisfied. The publications of Mr. C. Willyams, Sir Robert Wilson, of Anderson, which we have not yet seen, of the present author, which we have perused with much pleasure, the unwilling testimonies even of our enemies all concur, in recording the glorious circumstances of the battle of Aboukir, and the subsequent conquest of Egypt, in terms which crown the fame of Englishmen with universal splendor.

This elegant work is accompanied by forty-one plates, most of them from drawings, made by the author himself, with great attention to correctness; but it is perhaps rendered more valuable, by the admirable plans which it exhibits of the peninsula of Aboukir, of the town of Alexandria, and more particularly of the battle of the glorious 21st of March: there are also excellent views of the city and castle of Cairo.

As we gave a circumstantial account of the more important events which are detailed in this Journal in former reviews, we shall content ourselves with giving this book our general commendation, both for the elegance of its appearance, and the spirit and vigour of its narrative.

One fact, which has greatly excited the attention of the public, namely, the capture of the Invincible Standard, seems to be explained by this author in so satisfactory a manner, that, as it is short, we shall give the account in his own words.

"A standard, covered with the military exploits of the corps to which it belonged, according to General Regnier, a battalion of the Twenty-first Demi-brigade, fell into the hands of the Minorca, or Queen's German Regiment. It was taken by a private, named Antony Lutz, for which he received a certificate from the Adjutant-General, and the sum of twenty dollars. This man, never having learned to read or write, was incapable of being made a Serjeant, to which post he would otherwise have been advanced. In the early part of

of the action, a ſtandard had been wreſted from the French, by the Forty-ſecond Regiment, which was, however, unfortunately retaken from them at the moment of the impetuous charge of the enemy's cavalry."

The above ſeems a fair and reaſonable account of a tranſaction, which has occaſioned much diſpute and diſcuſſion. The gallant Forty-ſecond Regiment actually took a ſtandard and loſt it. Antony Lutz took, and fortunately kept and delivered it into Head-Quarters.

The paſſage we ſhall ſelect for our readers' amuſement, and as a ſpecimen of the work, is the very lively deſcription of a viſit to the Grand Vizier, after the capture of Cairo.

"About ſix in the morning we were on horſeback, ready to join the Grand Vizier; but one of the pontoons having unfortunately ſunk, it became impracticable to croſs the bridge. We were therefore obliged to get into our boat, taking our horſes with us, and landed at a ſhort diſtance to the northward of Fort Ibrahim.

"There, on a large open ſpot, we found his highneſs, and an aſſemblage of nearly one hundred thouſand people, cavalry, infantry, attendants, &c. mingled together without any regard to rank or ſuperiority.

"The Vizier then diſplayed before us his dexterity on horſeback, and his expertneſs in throwing the gyritt. This he performed aſtoniſhing well; and, though ſixty-five years of age, with ſufficient force to make ſuch courtiers ſmart for it as purpoſely put themſelves in his way.

"The whole plain was covered with horſemen, attacking one another in the ſame manner; after this, we ſaw the Mamalukes, under Ibrahim Bey, go through their evolutions on horſeback.

"During the whole of this ſurpriſing review, two or three ſhrill pipes, and as many cracked drums, made as much noiſe as poſſible; and at every lance or gyritt thrown by the Vizier, whether well or not, loud ſhouts of applauſe burſt from his followers.

"Such an aſſemblage of men and horſes, ſuch confuſion of ſounds and languages, and ſuch a variety of colours and dreſſes, I never imagined could have been brought together. It reminded me of an ancient tilt or tournament, only appearing much more confuſed.

"During the whole performance, the duſt flew about in clouds, and was altogether inſupportable. About ten o'clock it concluded; and we accompanied the Vizier to a ſuperb tent, pitched a ſhort way from the ſcene of action, in a very delightful ſituation, juſt by the river. Here we ſat down, upon beautifully embroidered cuſhions; and coffee, pipes, and ſweetmeats were handed round." P. 243.

They then left the Vizier, to whom they returned in the afternoon. The ſecond viſit is thus deſcribed.

"At four o'clock we repaired to the Grand Vizier's palace, when we again went through the ceremony of pipes, coffee, ſweetmeats, and ſherbet; and about five ſat down on cuſhions to a very ſumptuous dinner,

dinner, which, out of attention to us, was, contrary to cuſtom, ſerved upon a table made expreſsly for the purpoſe, and covered, inſtead of a cloth, with the richeſt ſtuffs. Plates alſo were given to us; but, as they were unable to ſupply us with either knives or forks, we were obliged to make uſe of our fingers, to tear the meat, paſtry, &c.

" During the whole time of dinner, we were entertained with muſic, certainly not of the moſt melodious kind. One of the muſical inſtruments was that called *Semenge:* it is a ſort of bad violin, conſiſting of a calebaſh ſhell, with a piece of ſkin drawn tight over it, to which are fixed three catgut ſtrings, and is played on with a bow. This inſtrument is always accompanied with a noiſy drum, in order to mark the meaſure.

" After eighty diſhes, both ſweet and ſour, had been placed on the table; of moſt of which, though not very palatable, I taſted; we got up, and had once more recourſe to pipes and coffee. During the whole repaſt, our only drink was ſherbet and water.

" We then attended his highneſs to a delightful retreat, on the borders of the canal. The water came up within a few inches of the windows of the apartment. Two or three boats, filled with muſicians, rowed about; and, in the evening, ſome very tolerable fireworks were exhibited. At nine o'clock we took our leave, fully ſatisfied with the day's amuſement, and quite overwhelmed with the Vizier's extreme kindneſs and attention." P. 247.

One very remarkable circumſtance recorded in this volume is, the recent diſcovery of the inſcription remaining on the column, uſually called Pompey's, which, as it is a ſubject of great curioſity, we ſhall here inſert in the words of Captain Walſh. It muſt be premiſed, that Plate 40 gives a repreſentation of the column, with a ſcale annexed; while on an oppoſite plate is engraved the following account.

" In a former part of this work, I had mentioned it was plainly diſcernible, that there had been an inſcription on the weſtern face of the Pillar, near Alexandria, commonly called Pompey's, though this has been flatly denied by ſome travellers. This inſcription, however, was in ſuch a ſtate, that nothing ſhort of the moſt indefatigable ardour could hope to decipher it; yet it has been accompliſhed, by the able and unremitting exertions of the Hon. Captain Dundas, of the Royal Staff Corps, and Lieut. Deſade, of the Queen's German Regiment; the latter of whom, during the campaign in Egypt, ſerved as Aid-de-Camp to Major-General Sir Eyre Coote, as he has ſince under the Earl of Cavan; by whom this valuable diſcovery, which aſcertains to whom and by whom the Pillar was erected, has juſt been brought to England. Theſe gentlemen, by viſiting the Pillar repeatedly, during the few moments when the ſun ſhone in ſuch a direction upon the pedeſtal as to mark the letters by their ſhade, were enabled to diſcriminate them, one after another. Thus they executed a taſk in ſix weeks, which none of the French ſavans or literati appear even to have attempted, during their long ſtay in the country. I ſhall give this inſcription, firſt as it was made out by theſe officers, and then

as the deficient letters have been supplied by the Rev. Mr. Hayter, at Naples, who is laudably employed in deciphering the manuscripts found in Herculaneum. To these I shall subjoin an English translation."

To save room, we shall print the letters made out by the officers in capitals, and those supplied by conjecture in the small Greek characters.

ΤΟν τιμιΩΤΑΤΟΝ ΑΥΤΟΚΡΑΤΟΡΑ
ΤΟΝ ΠΟΛΙΟΥΧΟΝ ΑΛΕΞΑΝΔΡΕΙΑC
ΔΙΟΚΛΗσΙΑΝΟΝ ΤΟΝ σεβαστΟΝ
ΠΟντιος ΤΗΑΡΧΟC ΑΙΓΥΠΤΟΥ
προσκυνει.

Translation.

"To Diocletianus Augustus,
The most adorable Emperor,
The tutelary Deity of Alexandria,
Pontius, Prefect of Egypt,
Consecrates this."

A better word than προσκυνει might perhaps be supplied in the last place, and the translation is not in other respects quite exact: it may pass, however, very well, and is altogether a striking instance of the acquirements and activity of our officers. The opinion of Professor White, that this column was erected by the Ptolemies, Lagus or Philadelphus, to adorn the centre of the area before their SERAPEUM*, does not appear incompatible with the present discovery. The design of it denotes the best state of Grecian architecture; and to dedicate an old trophy to a new sovereign was by no means an uncommon piece of flattery. Between five and six hundred years after the column had been raised, the memory of its founder, Ptolemy, would readily be made to yield to the prevailing star of Diocletian. Be this as it may, the discovery is highly creditable to the diligence, ability, and learning of the officers who have thus made a scientific achievement a part of the triumph of Britain in Egypt.

A long and honourable catalogue of names is prefixed to this volume, which will doubtless well recompense the author for his trouble, and which at first sight stamps the character of authenticity upon it. It is, however, too costly to be generally circulated, which is to be regretted, both with respect to this, and all other works, whose object is to record the constancy, intrepidity, and final successes of our gallant countrymen.

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* See Brit. Crit. vol. xviii. p. 132, where this opinion is stated and explained, in speaking of the Ægyptiaca of Dr. White.

ART.

ART. XII. *The Evidence for the Authenticity and Divine Inſpiration of the Apocalypſe ſtated and vindicated from the Objections of the late Profeſſor F.* (properly *J.*) *D. Michaelis; in Letters addreſſed to the Rev. Herbert Marſh, B. D. F. R. S. Fellow of St. John's College, Cambridge.* 8vo. 92 pp. 2s. Hatchard. 1802.

THIS tract ſtill remains to be conſidered among thoſe which were mentioned in connection with Mr. Marſh's tranſlation of Michaelis*; and it is well deſerving of a particular examination. We have ſeldom ſeen a difficult ſubject treated with ſo much clearneſs, preciſion, good method, and good effect, as in this anonymous publication.

The author has choſen the epiſtolary form, and his work conſiſts of ten letters addreſſed to the Rev. H. Marſh. Of theſe letters, the three firſt are of an introductory kind; the firſt aſſigning the reaſons for writing them; the ſecond explaining the method intended to be uſed; the third enquiring into the time when the Apocalypſe was written, as a queſtion previous to the principal ſubject of the enquiry. The five next letters treat of the *external evidence* for and againſt the Apocalypſe; and the two laſt, of the *internal* evidence.

Theſe letters cannot, by any mode of conſtruction, be conſidered as hoſtile to the perſon to whom they are addreſſed. Their object is only to confirm the authority of the Apocalypſe againſt the doubts of Michaelis. They begin by ſaying to Mr. Marſh, "In the notes and diſſertations with which you have accompanied a part of the text, it is difficult to ſay whether a greater ſhare of learning, of judgment, or of ingenuity, has been diſplayed: and you have corrected the miſtakes of your author with ſuch wiſdom and temper, as to give an additional value to his excellent work." They look forward to the time when that editor ſhall complete his obſervations on his author; and are offered as only of temporary uſe, in the intermediate time, or as the writer modeſtly ſays, "until a more able critic ſhall find leiſure to preſent the public with a more perfect work." In our opinion a more able critic will not eaſily be found, for though the letters may not be conſidered as perfect, with reſpect to ſome branches of the queſtion, for which they could not afford room, they certainly diſplay ability and ſagacity in a degree by no means common.

The method of the enquiry, as ſtated in the ſecond letter, is to keep the external and internal evidence as diſtinct as poſ-

* See Brit. Crit. for February, p. 181; and vol. xx. p. 668, where they are enumerated together.

ſible,

ſible, which is accordingly obſerved. In the third letter, the author examines the ſix opinions reſpecting the time when the Apocalypſe was written, exactly in the order in which they appear in the ninth ſection of Michaelis's thirty-third chapter; and decides in favour of the fourth, which reſts upon the authority of Irenæus, and places the period "towards the cloſe of Domitian's reign." The pre-eminent value of the teſtimony of Irenæus is thus judiciouſly pointed out.

"Irenæus was born, according to his own account, (as his words have generally been underſtood) in the age immediately ſucceeding that, in which the viſions of the Apocalypſe were ſeen. He was a Greek by birth, as his name and language import, and probably an Aſiatic Greek, for he was an auditor of Polycarp, Biſhop of Smyrna, one of the ſeven churches, and who had been the auditor of St. John the Apoſtle and Evangeliſt, the latter of whom Irenæus conſtantly affirms to be the writer of the Apocalypſe. And accordingly, when Irenæus ſpeaks upon ſuch ſubjects as concern the external evidences of the church, he appeals for a confirmation of the truth of what he has advanced to Polycarp, and to others, who, he ſays, had ſeen the Apoſtle John. He appeals alſo to the Aſiatic churches, in which he appears to have been educated. When removed from Aſia into Gaul, where, upon the martyrdom of Pothinus, he became Biſhop of Lyons, he kept up a correſpondence with the brethren of the Aſiatic churches, from whom he would receive the moſt genuine information then to be obtained concerning the Apocalypſe. He was, in his own character, the moſt learned, pious, prudent, and venerable prelate of the age he lived in. He wrote largely in defence of the truth; and it has been a prevailing opinion in the church, that he ſealed his teſtimony with his blood.

"Here then is a witneſs, far ſurpaſſing, in authority and credibility, any that has hitherto been produced. Accordingly, his evidence, and no other, has been received by the writers neareſt to his time, and, with the very few exceptions which we have now produced, by the univerſal church." P. 14.

The natural and obvious interpretation of the words of Irenæus is then very ably ſupported againſt Michaelis and other modern critics, and thus the period is fixed, as by Mill, Lardner, and others, in the year 96, or the beginning of 97*. The fourth letter, taking up the external evidence, throws much new light upon that which is favourable to the authenticity of the book. Ignatius in particular, whom Michaelis ſuppoſes to have been ſilent upon the ſubject, and from whoſe ſilence he draws the moſt unfavourable concluſions, is nearly proved, we think, to have alluded to this book. This paſſage is extremely valuable.

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* If the latter, it was ſubſequent to the death of Domitian, which happened in September, 96.

"It

"It may be thought, that if Ignatius had not ſeen the Apocalypſe, he would not have uſed certain expreſſions, which he has employed in theſe paſſages. I ſhall preſent them at length, becauſe they have never yet been produced.

Rev. I. 9.	Ignat. ad. Rom. ad fin.
Εν ὑπομονῃ Ιησου Χριστου.	Εν ὑπομονῃ Ιησου Χριστου.

"The text of the Apocalypſe is here taken from the approved edition of Grieſbach; and it is a confirmation to be added to his ſupports of this text, that it was thus read by Ignatius. This expreſſion, though the idea be quite ſcriptural, is to be found, I believe, in no other paſſage of the New Teſtament, but in this of the Apocalypſe only.

Rev. xxi. 2.	Ignat. ad Ephes. Sect. 3.
Την πολιν την ἁγιαν απο του Θεου	Λιθοι ναου πατρος
Ητοιμασμενην ὡς νυμφην	Ητοιμασμενοι εις οικοδομην Θεου— καθ' ὁδον φερονται
Κεκοσμημενην τῳ ανδρι αυτης.	Κεκοσμημενοι τοις ὁπλοις Ιησου Χριστου.

"Here the uſe of the word κεκοσμημενοι, following ſo immediately after the words ητοιμασμενοι and Θεου, and with ſuch connection of thought and of imagery, gives good reaſon to ſuppoſe, that Ignatius had ſeen this paſſage of the Apocalypſe. Ignatius appears to me to comment on St. John, referring this paſſage to the fourth chapter of the Epiſtle to the Epheſians, where the ſame images are uſed, and by a compariſon with which it is beſt explained. A better illuſtration cannot be given of κεκοσμημενην τῳ ανδρι αυτης, than in theſe parallel words of Ignatius, κεκοσμημενοι τοις ὁπλοις Ιησου Χριστου. The one is the myſtical expreſſion; the other its meaning, when diſrobed of its figurative dreſs.

Rev. xxi. 3.	Ignat. ad Epheſ. ſect. 15.
Και αυτοι λαοι αυτου εσονται και αυτος ὁ Θεος	Ινα ωμεν αυτου ναοι (forſ λαοι) και αυτος
Εσται μετ' αυτων, Θεος αυτων.	Η εν ἡμιν, Θεος ἡμων." P. 24*.

This author produces alſo ſome other evidences in favour of the Apocalypſe, not uſually alledged. Such is that of the church of Smyrna, in their epiſtle concerning the death of Polycarp; (p. 27,) and that of the Gallic churches about the year 177, relating the ſufferings of their martyrs. (p. 34) He concludes his view of theſe teſtimonies by a biographical chart of the ſecond century, with part of the firſt and third, exhibiting at one view the names of the witneſſes enumerated. His refutation of thoſe external evidences, which are ſuppoſed to be adverſe to the authority of the Apocalypſe, is no leſs able and convincing than the preceding part. It is contained in the Letters VI. VII. and VIII. To the characters of Hippolytus and Origen, as drawn in the 45th and 46th pages, we muſt parti-

* We have here, and elſewhere, ſilently corrected many preſs errors, with which this valuable tract unfortunately abounds. It could not have been printed under the eye of its author.

cularly

cularly direct the attention of the reader. We would here inſert them, did we not fear to extend too far the account of ſo ſhort a work.

The two laſt letters are dedicated to the examination of the internal evidence reſpecting the Apocalypſe: and here it is impoſſible to do juſtice to the acuteneſs and ſound argument with which the author points out the merits, and ſoftens the apparent objections to that ſacred book. Comparing the doctrine it exhibits with thoſe contained in the acknowledged books of Scripture, he thus expreſſes himſelf.

"To do juſtice to this topic, would require a regular commentary on the whole book; a particular induction of paſſages, by a compariſon of which, with other texts of Scripture, their agreement or diſſimilarity would appear, and arguments be derived, to determine, whether it came from the ſame ſource. This proceeding would be too extenſive and voluminous for the ſketch I now offer; but, as I am not altogether unpractiſed in theſe reſearches, I feel myſelf juſtified in making this general aſſertion, that, upon comparing the Apocalypſe with the acknowledged books of divine Scripture, I have almoſt univerſally found the very ſame notions, images, repreſentations, and divine lights, as in other ſacred Scriptures; yet not delivered in ſuch a manner, as to be apparently copied from other inſpired writers, but from ſome original prototype, the ſame which theſe other writers alſo ſeem to have copied. There is, in ſhort, between the writer of the Apocalypſe, and his predeceſſors in the ſacred office of prophet, that *concordia diſcors*, that agreement in matter, but difference in manner, which is obſerved in painters, who delineate and colour in different ſtations, from the ſame original object; and this will be allowed to be a ſtrong *internal* evidence of the divine origin of the Apocalypſe. I ſhould feel myſelf obliged to treat more at large this ſubject, if much had been advanced, by the adverſaries of the Apocalypſe, to deny this fact. The ancient objection made *by ſome before Dionyſius*, that "the Apocalypſe is unworthy of any ſacred writer," is not now perſiſted in, and deſerves not a particular refutation; it will indeed be refuted in every ſtep as we proceed.

"Michaelis has allowed that the internal ſtructure of the Apocalypſe is noble and ſublime, that "the imitation of the ancient prophets is, for the moſt part, more beautiful and more magnificent than the originals; more ſhort, more abounding in pictureſque beauties." Whilſt I agree with our author in this deciſion, I would point out the cauſe of it. It is not to be accounted for from the genius of the writer, (for there is in him no aim at eloquence) he drew ſimply, nay, with rude outlines, from the heavenly objects before him; they were frequently the ſame objects from which other ſacred penmen had coloured; but they were preſented to the writer of the Apocalypſe in a more noble attitude and appearance, by his Divine Conductor." P. 64.

The infinite ſuperiority of this book to every forged attempt to imitate Scripture is alſo pointed out with great force; and it is finally concluded, that it *could not* have been fabri-

cated by any writers of the time when it appeared. The difference of ſtyle between the Apocalypſe and the Goſpel of St. John is conſidered in the tenth Letter, and is ſolved more ſatisfactorily than the reader of Michaelis's ſtatement of that objection would perhaps think poſſible. In a word, ſhort as this tract is, almoſt every important point relative to the ſubject is touched in it, and moſt of them handled ſufficiently at large to afford ſatisfaction, and with great ſkill. The ſummary of the whole is drawn up in a note, ſo clearly, that we ſhall ſtate it here as the beſt that could be given.

"We are now qualified to examine the authenticity of the Apocalypſe by the rules given by our author, (Introduct. vol. i. part i. ch. ii. ſect. 2. p. 27.) for determining whether a Scripture book be ſpurious. 1. Were doubts entertained, from the firſt appearance of the Apocalypſe in the world, whether it proceeded from Saint John?—Anſwer. No ſuch doubts appear upon record, during one hundred years after its publication. 2. Did the friends of the author deny it to be his?—Anſwer. No ſuch denial from Polycarp, Papias, &c. they confirm it to be his. 3. Did a long ſeries of years elapſe after the death of St. John, in which the book remained unknown, and in which it muſt unavoidably have been mentioned, and quoted, had it really exiſted?—Anſwer. No ſuch period did elapſe: Michaelis himſelf has allowed, that this book, if forged, was written before the year 120, which is within twenty-three years of its publication; but we have ſeen it quoted and acknowledged by Ignatius, Papias, &c. long before that period had elapſed. 4. Is the ſtyle of the Apocalypſe different from that of the other writings of St. John?—Anſwer. It cannot be denied but there is ſome difference, but it is a difference which admits of a reaſonable explanation. 5. Are events recorded, which happened later than the time of the pretended author?—Anſwer. No. 6. Are opinions advanced in the Apocalypſe, which contradict thoſe of St. John in his other writings?—Anſwer. No. 7. We may add, "are events predicted which are known to have happened before the real time when the prophecies foretelling them were written?—Anſwer. No." P. 91.

We may fairly ſay in concluſion, that the defect of notes to this part of Michaelis's work is here ably and ſatisfactorily ſupplied. The author has complimented Mr. Marſh with the taſk of examining his materials, and pronouncing upon their ſoundneſs or unſoundneſs. (p. 2.) He has alſo carried his modeſty ſo far as to ſay that his work "will probably periſh with the other fugitive pieces of the day." It is impoſſible, in our opinion, that it ſhould ſo periſh. That a man ſo acute and learned as Mr. Marſh might not make material additions to it, we by no means wiſh to infer; but we pronounce it a valuable acceſſion of information, on a very important ſubject, while the notes of that writer are withheld. Nor do we think that, under any circumſtances, it can ever fail to be read with advantage, or quoted with reſpect.

ART.

ART. XIII. *Subſtance of the Speech of the Right Honourable Henry Addington, in the Committee of Ways and Means, on Friday, December* 10, 1802. 8vo. 35 pp. 1s. Hatchard. 1803.

THE immediate occaſion of the above Speech, and of the * Motion made at the cloſe of it, was the extraordinay produce of the revenue during the preceding half-year. It appears that "4,500,000l. had been voted on the credit of the Conſolidated Fund for one year, to the 5th April, 1803. Of that ſum no leſs than 3,800,000l. had been realized on the 10th of October laſt; and there was little doubt that at the end of the current quarter, viz. on the 5th of January, 1803, the ſurplus of the Conſolidated Fund would exceed the 700,000l. neceſſary to complete the whole ſum. Unleſs therefore a power were given to His Majeſty to apply to the public ſervice, ſuch further ſurplus as might accrue, a conſiderable ſum might remain dead and uſeleſs in the Exchequer."

The Miniſter then adverts to the financial operations of the year 1802; by which a capital of 97,000,000l. (the particulars of which are ſtated) had been provided for, at a charge which ſomewhat exceeded 3,100,000l. and he ſtates, with peculiar ſatisfaction, that the "taxes intended to cover the amount of this charge had proved conſiderably more than adequate to that object."—"One effect," he adds, "of the ample proviſion made in the laſt ſeſſion had been, that it had afforded the means of accompliſhing a conſiderable reduction of the outſtanding unfunded debt, of which no leſs a ſum than 18,000,000l. had been taken out of the market."

After touching upon the ſubject of the Army Extraordinaries, and ſhewing how it had happened that the ſum voted for them had proved inadequate to the demand, the Miniſter proceeds to lay before the committee a ſtatement of the ſupplies, and Ways and Means for the enſuing year, ſtating (as uſual) the expences of the Navy, Army, and Ordnance, a ſum to be repaid to the Conſolidated Fund for bounties on the importation of corn, and miſcellaneous ſervices for the United Kingdom. After diſtinguiſhing the proportion of Ireland, he proceeds to ſtate the ſeparate charges to be provided for by Great Britain. Adding theſe to the joint charge before ſtated, and de-

* "That, towards raiſing the ſupplies, there be granted a ſum of 4,000,000l. out of the growing produce of the Conſolidated Fund."

ducting the ſum to be contributed by Ireland, the expence to be provided for by Great Britain appears to be 20,703,222l.

The Ways and Means are next propoſed; theſe are, the annual Malt Tax, and the other taxes uſually granted in the room of the Land Tax; the amount of which had been taken at 2,750,000l. the ſurplus of the Conſolidated Fund, eſtimated at 6, 00,000l. the produce of a Lottery, 500,000l. and an iſſue of Exchequer Bills, on the aids of 1804, to the extent of 11,000,000l. The reaſon of his propoſing ſo large a ſum, under this laſt head, is given by Mr. A. with great perſpicuity, and it is ſhown that, notwithſtanding this iſſue, the Exchequer Bills, at the cloſe of the year 1803, would be reduced 300l. below their preſent amount.

The Right Honourable Gentleman then takes a view of the ſervices of the enſuing year, diſtinguiſhing ſuch as are of a permanent nature from ſuch as are merely occaſional and temporary. The total of the former he ſtates at about 16,000,000l. The latter he eſtimates at 6,800,000l. In obſerving upon the permanent expences, he ſtrongly impreſſes the propriety of not attempting to compromiſe by endeavouring to reduce our expenditure to our revenue, but reſolving "to keep our revenue on a level with our neceſſary expenditure."

Mr. A. then ſtates to the Committee the grounds of the confidence he entertained that the ſurplus of the Conſolidated Fund would amount to 6,500,000. It was founded on the actual produce of the three laſt quarters, ending on the 10th of October laſt. Inferences no leſs favourable are drawn from the produce of the permanent taxes in the year ending on the 10th of laſt October. Our future proſpects appear, from this ſtatement, to be no leſs ſatisfactory; for (referring to accounts before the Houſe) it is obſerved, that a progreſſive increaſe had for ſeveral years paſt taken place in the produce of the permanent taxes; but the Miniſter adds, there are other indications not leſs ſatisfactory of the growing wealth and reſources of the country, to be found in the accounts of our commerce and navigation. He then ſtates the eſtimated value of our exports for 1802, which appears to be an increaſe of 8,000,000l. above the year preceding, and he refers to the accounts of ſhipping, ſo far as they can be aſcertained; which ſhow a conſiderable increaſe of Britiſh ſhips, cleared outwards and inwards, between the years 1801 and 1802. After this ſtatement, the Right Honourable Speaker expreſſes his ſatisfaction at finding that the apprehenſions expreſſed by ſome "that the concluſion of peace would be followed by a diminution of our commerce and conſequently our revenue," had proved ill-founded; and he juſtly remarks, that "ſo far from the preeminence of Great

Britain

Britain in this reſpect having proved injurious to other countries, it had not only enabled her to ſtand forward as the proteſtreſs of civilized Europe, but of the trade and commerce of the reſt of the world."

The Miniſter next adverts to the ſtate of the Sinking Fund, ſtating, thatwhen that wiſe and ſalutary ſyſtem was firſtadopted, the ſum applied to the reduction of the national debt was about one tenth of its intereſt; which then amounted to near 10,000,000l. Such, however, had been the happy operation of that ſyſtem, that at the preſent moment, when the amount of the intereſt is 18,000,000l. the ſum applicable to the reduction is 6,000,000l. which, inſtead of one tenth, is equal to one third of the intereſt of the exiſting debt. He ſhows, in this part of the Speech, that the improvement in the revenue of Ireland had been even greater, in proportion, than that of Great Britain.

The remainder of this perſpicuous and able Speech contains an anſwer to thoſe "who had expreſſed an apprehenſion that our finances might not prove equal to a permanent eſtabliſhment, ſo large as the preſent," with the Miniſter's opinion of the cauſes which have led us to our preſent proſperous and flouriſhing condition, and ſome ſpirited and judicious remarks on the ſituation and proſpects of the country. That ſituation is now become more precarious, and thoſe proſpects more gloomy, ſince the Speech before us was delivered. Yet the view of our finances there exhibited muſt ſtill be uſeful. In one event it will afford pleaſure, in the other conſolation, to every friend of our country.

ART. XIV. *Elements of General Knowledge, introductory to the uſeful Books in the principal Branches of Literature and Science. With Liſts of the moſt approved Authors; including the beſt Editions of the Claſſics. Deſigned chiefly for the junior Students in the Univerſities, and the higher Claſſes in Schools. By Henry Kett, B. D. Fellow and Tutor of Trinity College, Oxford. In Two Volumes.* 8vo. 16s. Rivingtons. 1803.

WHILE we were preparing to give an account of this publication, a ſecond edition was announced; and almoſt before we had opportunity to examine what alterations and improvements the author had thought fit to introduce, a third edition was put into our hands. All praiſe, therefore, and

and recommendation on our part is entirely ſuperfluous; the public has acknowledged the value of the work, and Mr. Kett is in actual poſſeſſion of what we hope he will long enjoy, an adequate proportion of emolument and well-earned fame. We ſhall perhaps fully diſcharge our duty to the public and our readers, by giving a compendious analyſis of the contents of theſe volumes, with a brief ſpecimen or two of ſuch parts as ſeem to have a more immediate and particular claim to originality.

This work, then, contains the ſubſtance of a courſe of lectures, which the author, in his capacity of Tutor, has given to his pupils, during the period of the laſt twelve years; comprehending all the various branches of literature and ſcience. It is judiciouſly and perſpicuouſly divided into ſeven Claſſes. The firſt Claſs very properly is occupied by the ſubject of Religion. The reaſonableneſs of inſtructing children in religion at an early age is enforced, the ſuperior excellence of Chriſtianity is demonſtrated, and the character, precepts, and prophecies of our Saviour, with the rapid propagation of his goſpel, ſatisfactorily explained. A ſecond Chapter on this ſubject exhibits an able vindication of our holy religion againſt the weak and inconcluſive attacks of infidels of paſt ages, and the philoſophers of the preſent. It is made to appear, that genuine Chriſtianity has produced the happieſt effects upon the opinions, conduct, and inſtitutions of mankind; and moſt warmly do we aſſent to Mr. Kett's concluſion of this part, that it comprehends the laſt revelation of the divine will to mankind, eſtabliſhes the certainty of a future ſtate, reconciles man to the diſpenſations of Providence, and qualifies him, by a life of faith and obedience, for the rewards of eternity.

The ſecond Claſs is dedicated to the diſcuſſion of Language in General, the Engliſh Language, the Latin Language, the Greek Language, and concludes with a Chapter on Eloquence. In his remarks on the Greek Language, the author claims, very modeſtly, the praiſe of ſome originality. We ſhall therefore here ſelect a ſpecimen.

"In addition to the curious circumſtances, which diſtinguiſh the Greek language, it may be remarked, that it was ſpoken and written with purity and elegance for a greater portion of time, than any other ever known in the world. The long period of twenty-three centuries will ſcarcely meaſure its continuance. We have ſeen, that as early as the time of Homer its ſtandard was fixed, and it continued to be cultivated till Conſtantinople was taken by the Turks, in the fifteenth century. A ſhort time before that event, although it exiſted in a degenerate ſtate among the common people, it was ſpoken with ſuch correctneſs and elegance by perſons of a liberal education, and particularly

ticularly by the ladies of rank and high condition, as to give no very imperfect ſpecimen of the ſtyle of Ariſtophanes, Euripides, and the philoſophers and hiſtorians, who flouriſhed in the pureſt times. Such is the very curious fact related by the learned Philelphus, who viſited the metropolis of the eaſtern empire twelve years only before it was taken by the Turks. The intermediate corruptions can only be marked by ſcholars of more than ordinary acuteneſs and erudition. By ſuch alone can the different colours and ſhades of diction be diſtinguiſhed in the works of writers, who lived in times ſo remote from Xenophon and Plato, as Euſtathius, the commentator on Homer, Anna Comnena, the daughter of the emperor Alexius, Chalcondylas, Procopius, and other writers, included in the liſt of the Byzantine hiſtorians.

"The difference between pure Greek and that which was ſpoken and written by foreigners was much more ſtrongly marked. The writers of the New Teſtament fall much below the claſſical ſtandard. Hebrew idioms, and words uſed in new ſenſes, abound in their writings; and their ſtyle, which by modern ſcholars is called Helleniſtic, to diſtinguiſh it from pure Greek, will not bear the teſt of rigid criticiſm. Yet it is far from being of an uniform character, ſince we find that St. Luke wrote with more purity of expreſſion, St. John with more ſimplicity and plainneſs, and St. Paul with greater copiouſneſs and variety, than the other ſacred writers. They approached nearer to pure Greek in proportion as they poſſeſſed the advantages of education, and were improved by intercourſe with the higher ranks of ſociety.

"As this continued long to be a living language, ſo was its circulation very extenſive. Under the ſucceſſors of Alexander it was carried far beyond the limits of the Greek provinces, and long before the Chriſtian era it was ſpoken by Jews, Romans, and Africans. It was cultivated by the learned in Egypt and Syria, as well as in Italy, Gaul, Spain, and Carthage. Joſephus and Philo Judæus preferred it to their native language; and the writers of the New Teſtament adopted it as the beſt means to facilitate the propagation of Chriſtianity. This was the language of the early Roman hiſtorians, and both Lucullus and Cicero uſed it to record the accounts of their public tranſactions. Of its general prevalence, the latter ſpeaks in explicit terms in his Oration for Archias the poet, where he informs us, that, at a period when Latin was confined to very few diſtricts, the Greek authors were ſtudied, and their language was ſpoken in moſt parts of the world. With reſpect therefore to its wide diffuſion, the ancient Greek may be compared to modern French, which at preſent forms ſo faſhionable and ſo general a branch of education. But whatever degree of delicacy the French may poſſeſs in common with the Greek, it wants many of its moſt diſtinguiſhing characteriſtics, and in particular its grace and harmony, its preciſion and copiouſneſs, its vigour and ſublimity.

"There were many cauſes for the great extent of the Greek language. Numerous colonies planted in different parts of Europe, Aſia, and Africa; the commerce of the Greek merchants; the conqueſts of

Alexander the Great, and the permanent eſtabliſhments which he made, by building many large cities, contributed to this end. But the cauſe which produced this diffuſion more than all others, was the intrinſic excellence of the language itſelf. It is a remarkable fact, that at the period when the provinces of Greece were reduced to the meaneſt vaſſalage, and the character of the people was ſunk to the loweſt ſtate of diſgrace in the opinion of their conquerors, their language ſtill continued to retain its high and original reputation, and was ſtudied not only by the Romans, but by perſons of reſpectability and diſtinction in all parts of the ancient world.

"The pure Greek, as a living language, finally ſunk with the power of the eaſtern empire under the triumphant arms of the Turks." Vol. i. p. 184.

The third Claſs embraces the very copious and important ſubject of Hiſtory, diſcuſſing the various hiſtories of the Jews, of Greece, of Rome, of modern Europe, and, finally, of England. In the Chapters which are occupied by this Claſs, the ſubjects more immediately connected with hiſtory fall under examination; and the reader will find many curious obſervations on chronology, biography, geography, ſtatiſtics, medals, laws, &c.

We are very much pleaſed, as doubtleſs our readers will alſo be, with the following remarks on chivalry:

"Chivalry was much indebted to religion, for the ardour with which its votaries were animated. Such was the ſuperſtition of the times, that no inſtitution of a public nature could have obtained reputation in the world, which was not conſecrated by the church, and cloſely interwoven with the religious opinions of the times. To the incentives of zeal were added the ſpirit of gallantry, and a romantic attachment to the fair ſex. The youthful knight, previous to his going forth upon any warlike expedition, devoted himſelf to the ſervice of ſome lady, who was uſually the object of his ardent love. It was his moſt lively hope, that her ſmiles and her hand would reward his valour: he bore her device upon his arms; to her he conſecrated his trophies; and to gain her favour and approbation, he was ready, upon all occaſions, to meet danger, and to ſhed his blood. This paſſion was the keeneſt incitement that was given to his heroic actions, and fired his mind with unabating enthuſiaſm. Amid foreign invaſion or domeſtic feuds, where the oppoſing barons and their vaſſals encountered each other in the hotteſt engagements; the faithful knight, as he couched his lance, and ruſhed to meet the foe, invoked the miſtreſs of his heart, and gloried by his achievements to render himſelf worthy of her regard. When peace brought a ſhort interval of repoſe, and rival knights contended in the juſts and tournaments, the applauding lady often adjudged the prizes to the victorious champions, and rewarded the valour which he had inſpired. In the lofty hall, decked with banners and trophies of war, when the banquet was given to the jocund train of nobles, and their gallant companions in arms; the harp and the ſongs of the minſtrel reſounded the praiſes of the fair;

fair; and every pageant and celebrity concurred to keep the mind in the ſame direction to its beloved object.

" The ambition of pleaſing a favourite lady, and of being worthy to be conſidered as her champion in the field of battle, as well as in the tournaments, was a motive which ſtimulated a knight to the moſt heroic actions, and animated him with the moſt determined valour. Many inſtances are recorded in the hiſtory of the middle ages, of the height to which this romantic gallantry aroſe. It was not unuſual for a knight, in the midſt of a battle or a ſiege, to challenge his enemy to ſingle combat, and refer to the deciſion of arms the tranſcendant excellence of their ladies.

" We have before taken occaſion to obſerve, that the treatment of women in Greece and Rome was harſh and degrading. They were confined to a ſtate of ſecluſion from the world, had few attentions paid to them, and were allowed to take little ſhare in the general intercourſe of life. The northern nations, on the contrary, paid a kind of devotion to the female ſex, conſidered them as endowed with ſuperior and even divine qualities, gave them a ſeat in their public councils, and followed their ſtandard to battle. Theſe fierce barbarians, in the courſe of their ravages in the Roman empire, when they involved the monuments of ancient art in deſtruction, and purſued their enemies in arms with the moſt bloody ſeverity, always forbore to offer violence to women. They introduced into the weſt of Europe the reſpectful gallantry of the north; and this benevolence of ſentiment was cheriſhed and matured by the inſtitution of chivalry. Woman, inſtead of having only a retired place in ſociety, was brought forward into the moſt conſpicuous point of view; ſhe became the umpire of valour, the arbitreſs of victory, and at once the incentive and the reward of courageous actions. Naturally elated at beholding the power of her charms, ſhe became worthy of the heroiſm which ſhe inſpired, improved in the dignity of her character, and formed her ſentiments upon the pure principles of honour. The diſtinguiſhed proweſs of the knight was counterbalanced by the ſtrict and ſpotleſs chaſtity of the lady, and theſe virtues long continued to countenance and to reward each other: they were encouraged by the modes, the habits, and the circumſtances of the times, and found ample room for growth and expanſion in the baronial ſtates.

" Thus it appears, that in the inſtitution of chivalry were blended valour, humanity, juſtice, honour, courteſy, and gallantry. Their combined effects were ſoon viſible upon the manners of a martial age. The horrors of war were ſoftened, when humanity began to be eſteemed the ornament of knighthood. More condeſcenſion and more affability were introduced, when courteſy was recommended as the moſt amiable of knightly virtues. A rigid adherence to truth, with the moſt religious attention to every engagement, became the diſtinguiſhing characteriſtic of every gentleman, becauſe chivalry was regarded as the ſchool of honour. It is the remark of the excellent hiſtorian, to whoſe works I confeſs myſelf under ſingular obligations in purſuing this and ſimilar inquiries, " that, perhaps, the *humanity* which accompanies all the operations of war, the *refinements of gallantry*, and the *point of honour*, the three chief circumſtances, which diſtinguiſh

modern from ancient manners, may be attributed in a great meaſure to this whimſical inſtitution." P. 441.

In this diviſion of the work, a ſmall inaccuracy occurs. It may be preſumed, that the ten, or rather eleven Chapters occupied by the ſubject of Hiſtory, are intended to comprehend the third and fourth Claſſes; but of the fourth Claſs no ſpecific mention is made in the General Table of Contents. The ſecond volume, commencing with a ſpirited compendium of the Hiſtory of England, is made to comprehend a Claſs, in conjunction with Philoſophy, the Mathematics, the Works of Nature, &c. This, however, is an error of no material importance. In the ſecond volume, a long Chapter is given to the diſcuſſion of Logic, a ſecond and third to that of the Mathematics, and two of conſiderable extent to the Works of Nature.

The ſixth Claſs is diſtinguiſhed by an elegant examination of Polite Literature and the Fine Arts. The ſeventh and laſt Claſs is protracted to ſix Chapters, which ſeverally treat on Agriculture, Commerce, Foreign Travel, and what the author calls the Profeſſions, in other words, the attainments eſſential for the profeſſions of the law, phyſic, and the church.

The portion of this volume which treats on the Works of Nature concludes with a noble and fervent addreſs to the Deity, which we ſhould willingly inſert, could we allow the neceſſary ſpace.

It would, however, be an act of injuſtice to the author, not to introduce the ſhort but emphatical apoſtrophe with which his work concludes.

"The great and extenſive advantages, which muſt neceſſarily accrue to ſociety at large, from the proper education of perſons in the higher ranks of life, will appear from conſidering the *Influence of their examples upon all around them.* If ignorance ſhould be ſuffered to cloud their underſtandings, and immorality, reſulting from a want of proper diſcipline, ſhould diſgrace their conduct, the injury done to ſociety will extend to all its members. But if perſons in the higher ranks be well inſtructed in their duty, and their conduct prove the rectitude of their principles, the beneficial effects of their actions, like the overflowing waters of a fertilizing ſtream, will ſpread far and wide in every direction; and the final reſult to the ſtate will be highly important and eminently beneficial, as it will conſiſt in general ſtability of principles, general regularity of conduct, and general happineſs.

"The riſing generation, inſtructed in the true principles of religion, enlightened by general knowledge, and encouraged not leſs by the examples, than improved by the inſtructions of their parents and their teachers, will be freed from the imputation of degeneracy; they will follow their anceſtors in the paths of integrity, honour, and true

nobleneſs

nobleneſs of conduct; they will be fortified againſt the attacks and the artifices of infidelity; and will perſevere, as they advance in life, in every virtuous and honourable purſuit.

"And may this indiſpenſable and invaluable truth be for ever inculcated by parents and teachers, with a degree of ſolicitude and zeal proportioned to the importance of the ſubject, and for ever remembered by the young, *that the honour of the* BRITISH CHARACTER, *and the ſtability of the* BRITISH CONSTITUTION *muſt depend upon Religion, Virtue, and Knowledge, as their firmeſt and beſt ſupports.* In the higher ranks of ſociety, and more particularly among PROFESSIONAL men, it is more immediately requiſite, that theſe conſtituents of perſonal merit ſhould be carried to the greateſt perfection. Every ſincere lover of his country, therefore, will be eager to promote, by all expedients in his power, that RATIONAL, ENLIGHTENED, and COMPREHENSIVE ſyſtem of education, which admits, improves, and perfects all of them; and he will determine, that every channel to uſeful information ought to be opened, every proper reward offered, and every honourable incitement held out, which may ſtimulate our ingenuous youth to IMPROVE TO THE UTMOST OF THEIR POWER THE FACULTIES, WITH WHICH PROVIDENCE HAS BLESSED THEM, IN ORDER THAT THE SEEDS OF INSTRUCTION MAY PRODUCE THE MOST COPIOUS HARVEST OF VIRTUE; AND THEIR CONSCIENTIOUS AND ABLE DISCHARGE OF ALL THE DUTIES OF LIFE MAY CONTRIBUTE EQUALLY TO THE HAPPINESS OF THEMSELVES AND THEIR FRIENDS, AND TO THE GENERAL PROSPERITY AND TRUE GLORY OF THEIR COUNTRY." Vol. ii. p. 388.

The Appendix contains a Liſt of Books, to which the author acknowledges himſelf principally indebted, and which he, from knowledge of their value, recommends to ſtudents.

After the analyſis we have given, it ſeems altogether uſeleſs to ſay more, than that, having received ſuch ſolid proofs of public approbation, there can exiſt no doubt, but that this will be a ſtanding work in all places, and among all individuals, where the care and education of youth is an object of concern.

Future editions will progreſſively have the benefit of the author's correcting hand; and we hope he will long live to enjoy the conſolatory feeling, that, in corrupt and perilous times, he has at leaſt done his part to ſtem the contagious influence of vice, and to promote virtue, by the ſureſt and moſt efficacious of all means, by unfolding the path to religious and virtuous education.

ART.

ART. XV. *Memoirs of the Life of the Right Honourable Sir John Eardley Wilmot, Knt. late Lord Chief Juſtice of the Court of Common Pleas, and One of his Majeſty's moſt Honourable Privy Council. With ſome original Letters.* 4to. 77 pp. Cadell and Davies. 1802.

THIS Life of this very eminent lawyer, an ornament to a Bench, which is itſelf the admiration of all who know its exalted and unrivalled excellence, was drawn up by his Son, now one of the Maſters in Chancery, for the purpoſe of prefixing it to a work, containing his legal Opinions. But being deemed "too large to be annexed to a profeſſional book, yet too intereſting to be much curtailed," it has been ſeparately publiſhed, and is therefore here ſeparately noticed.

Sir John Eardley Wilmot, the ſecond ſon of Robert Wilmot, of Oſmaſton, in the County of Derby, of a family long diſtinguiſhed in that County, was born at Derby, Auguſt 16, 1709. Having acquired the rudiments of learning at the Free-ſchool in that town, he was removed to the ſchool of the Rev. Mr. Hunter at Lichfield, where he was contemporary with Johnſon and Garrick. It is certainly remarkable, that a provincial ſeminary of no great magnitude, ſhould have reckoned at one time five Judges on the bench who had received a part of their education there. Theſe were, the Lord Chief Juſtice Willes, Lord Chief Baron Parker, Mr. Juſtice Noel, Sir Robert Lloyd, Baron of the Exchequer, and the ſubject of the preſent Memoirs. To theſe diſtinguiſhed names may alſo be added, that of Biſhop Newton; and, at a more remote period, thoſe of Addiſon and Wollaſton. When he was a little turned of fourteen, Wilmot was removed to Weſtminſter School, and completed his education at Trinity Hall, in Cambridge. He had a ſtrong deſire to prefer the Church, but the wiſh or authority of his father determined him to the Law, and he was called to the bar in 1732. Though his reputation appears to have been eſtabliſhed in the Courts at Weſtminſter Hall, and he was perſonally eſteemed by ſome of the moſt diſtinguiſhed perſons in the Law, yet he decidedly preferred the provincial practice to that of London. On this account, in 1753, he declined the offer of being made King's Counſel, and afterwards King's Serjeant; and, in the winter of 1754, actually retired, with a view to reſide entirely in the country. In this ſecluſion, however, he was not permitted to remain, being appointed a Judge in the King's Bench, in February, 1755.

After

After ſo ſingular a proof of the eſtimation in which his character was held by the Chancellor, and probably by other great lawyers, we may expect to find him further diſtinguiſhed. In 1756, he was accordingly put into the Commiſſion for the Great Seal, on the reſignation of Lord Hardwick, and it was afterwards expected that he would have held the Seals alone; but that high office he ſeems to have been, from a modeſty and humility ſtrongly inherent in his character, ſincerely anxious to decline. In 1766, he was appointed Chief Juſtice of the Common Pleas, in which court he preſided, with great credit, to the time of his reſignation in January, 1771; a ſhort time before which, he had again declined the offer of the diſtinguiſhed office of Chancellor. His life was protracted, without much infirmity, or any loſs of faculties, to the beginning of 1792, when he died, on the 5th of February, at the age of eighty-two.

Such is the ſketch of a life which in many reſpects deſerves to be recorded; but which undoubtedly might have been conveyed in fewer pages. The book is, not improperly, augmented by the inſertion of many Letters, ſome as teſtimonies to the high eſtimation in which Sir Eardley was held by the moſt eminent of his contemporaries, and ſeveral written by himſelf at various periods of his life. His character was ſingularly amiable, from a modeſty and goodneſs, which appeared in every action, and from an unaffected piety, which never allowed him to forget his original preference of the Church. "He was," ſays his biographer, "like his great predeceſſor Sir Matthew Hale, whom in many parts of his character he much reſembled, a very good divine, and lived in habits of intimacy with many perſons of high reputation in the church." P. 37. His character is drawn at large in the concluding pages of the Life, in a manner to which, conſidering the pen from which it comes, we have no deſire to object. Yet we could wiſh the laſt ſentence altered. We will not ſay why. The author has certainly avoided a compariſon, which his own piety would not have permitted; yet, to our feelings, he has, with all his caution, approached a little too near to it.

The following paſſage will at once give an inſight into ſome eſſential parts of Sir Eardley's character.

"About this time, the reverſion of an eſtate in Derbyſhire, of about 400l. per annum, fell in to him by the death of a gentleman, to whoſe family he was allied, and with which, in the early part of his life, he had lived in great intimacy; but there being an illegitimate ſon of one branch of the family alive, whom ſir Eardley had patronized from his birth, he immediately made a conveyance of the eſtate to him for his life, and intended, if he had had children, to have given

given him the whole intereſt in it. This gentleman enjoyed the eſtate twenty-ſix years, and died in 1797, without children, leaving a ſmall eſtate which he had purchaſed, and which joined to the former, to ſir Eardley's eldeſt ſon, and his heirs for ever.

" He now retired totally from public buſineſs, and ſaw very little company during the remainder of his life, except a few friends, whom time had hitherto ſpared. The principal of theſe were, lord Shelburne, ſince created marquis of Lanſdown, ſir Thomas Parker, lord Huntingdon, lord Hardwicke, and lord Bathurſt, by whom he was frequently conſulted while he held the Great Seal, both on political and legal ſubjects. He was reſorted to by theſe and a few others for advice and for entertainment, his converſation being equally chearful and inſtructive. A perſon who with the greateſt honour to himſelf and advantage to the nation, has filled many high ſtations in public life, told the writer of theſe ſheets, that he was never in his company without feeling himſelf the happier and the better for it. He mentioned, among other anecdotes, that he once went to ſir Eardley, under the impreſſion of great wrath and indignation, at a real injury which he had received from a perſon high in the political world, and which he was meditating how to reſent in the moſt effectual manner. After relating the particulars to ſir Eardley, he aſked, if he did not think it would be " manly " to reſent it? Yes, ſaid ſir Eardley, certainly, it will be " manly " to reſent it: but, added he, it would be " God-like " to forgive it. This the gentleman declared had ſuch an inſtantaneous effect upon him, that he came away quite a different man, and in a totally different temper from that in which he went." P. 43.

Sir Eardley's ideas of the effects of certain political ſymptoms, of which much more has ſince been ſeen, to juſtify his opinions, may be obſerved in the following Extract from a Letter, dated Dec. 28, 1770.

" I am very ſorry to tell you, that this nation is of late grown ſo licentious, and deals abuſe out ſo liberally upon the characters of all ranks and degrees of men; and there is ſuch a malignity of temper, and avidity for detraction and obloquy, as I am afraid will end in deſtroying that ſubordination to law and government, which is the true and only ſource of the happineſs of a people. The ſcenes of anarchy and confuſion exhibited on the Aſiatic ſtages, particularly in Perſia and Indoſtan, are ſo frightful, that I dread all meaſures which have a tendency to introduce them here; and nothing ſeems to move ſo powerfully towards that end, as indiſpoſing the minds of men to the laws and government under which they live. Irreligion, prophaneneſs, and ſenſuality of every kind, have tainted the maſs of the people in and about this metropolis; but I truſt and believe, that the people of England in general are too ſenſible of the bleſſings they enjoy, under this well-poiſed conſtitution, to ſwallow the poiſon which pamphlets and newſpapers adminiſter every day to the diſſolute and profligate part of the community. I am perſuaded the principles of religion, loyalty, and patriotiſm (by which I mean ſupporting the laws and conſtitution) are too deeply engraved upon your heart, ever to

to be erazed by any motive or conſideration whatſoever; and therefore have not written upon this ſubject to you from the leaſt diffidence of your ſentiments or conduct, but really to inform you of the very diſagreeable ſtate of things, from the turbulent humour of the people in this town." P. 60.

A paſſage in another Letter, which we ſhall alſo introduce, takes a different and more pleaſing view of the ſubject, as far as this nation is concerned; and bears ſo patriotic a teſtimony to the excellence of our conſtitution, that it well deſerves to be made generally known. This, as well as the former, was addreſſed to a ſon in the Eaſt-Indies. It is dated, 5th of April, 1771.

"I find you are apprehenſive of the cataſtrophe of Engliſh ſecurity; and if an opinion was to be taken from pamphlets and newſpapers, your apprehenſions would be better founded than I hope they are: but falſehoods and groundleſs malicious invectives ſwarm in every line of them. The beſt political, as well as natural conſtitutions, are ſubject to fevers; but prudence and the bark conjure them down again. I foreſee nothing but a few dark clouds, which are always flying under the bright azure ſky of all free governments, and rather tend to purify the air, than to corrupt it: and we are bleſt with a King, acknowledged by all parties, ranks, claſſes, and colours of men, to have every virtue which dignifies human nature; and as we are told both by ſacred and prophane Hiſtory, that whole Nations have ſuffered for the iniquities of their Kings, I hope the iniquities of this Nation may be pardoned for the ſupereminent merits of its King.

"Never turn your thoughts towards any other kingdom; for whatever tranſient ſtorms may ariſe here, there is an elaſtic ſpirit in our Conſtitution which will preſerve it; and though many other climates are pleaſanter, yet no part of the earth is, or ever was, bleſt with a Conſtitution ſo admirably fitted and adapted to ſecuring the religious and civil rights of mankind, or where the liberty and property of the Governed were ſo anxiouſly attended to. Now I am quite diſengaged, I often wiſh myſelf with you; and if it was not ſo very long a voyage, and ſuch a fiery air, I ſhould certainly venture at it; but I muſt wait the time appointed by God for your return, and weary him with prayers for your ſafety!" P. 64.

The character of our excellent Sovereign, ſo admirably appreciated in this paſſage, has ſince undoubtedly proved, under Providence, the preſervation of the whole country. It will not be ſuppoſed that we can wiſh to object to Mr. Wilmot the introduction of ſuch Letters as theſe; it being our decided opinion, that the genuine effuſions of wiſdom, virtue, and piety, thus preſerved, are among the moſt valuable treaſures of literature.

BRITISH CATALOGUE.

POETRY.

ART. 16. *Caliſta: or, a Picture of Modern Life. A Poem. In Three Parts. By Luke Booker, LL. D.* 4to. 2s. 6d. Button, 1803.

The Poems of Dr. Booker have frequently come before us, and have always deſerved our favourable report. The preſent is dignified by its ſubject, and not lowered by the execution. In the tale of Caliſta here related, is conveyed a ſolemn warning againſt the crime of adultery; which the author, with many writers of great political wiſdom*, is deſirous to have made the ſubject of penal ſtatutes. A ſpecimen of this Poem will evince, that though ſomething is wanting to the final poliſh of theſe ſtanzas, little could be added to the pathos or juſtneſs of the picture.

"When huſh'd was all in ſleep, her manſion gate
By vile Elopement's hand was open ſpread.
It clos'd:—ſhe trembling ſpeeded on:—dark Fate
Before her paced with unſeen ſilent tread;
While Night's thick ſhades hung round her aching head.
Not long ſhe linger'd in the lawny ſcene
Where, erſt, in wedlock's morn ſhe pure and bleſs'd had been.

There, lock'd her arm in Edwin's, ever true,
They traced the path-way near the winding ſtream;
Mark'd where the primroſe and the violet grew—
Pleaſure their guide, and Love their conſtant theme:
Theſe crown'd their days and fill'd their nightly dream.
Quick through that grief-awakening ſcene ſhe paſs'd;
Yet though fond Memory bled, one backward look ſhe caſt.

Her ſignal waiting, from a rural ſeat
That verg'd her Edwin's taſte-adorn'd demeſne,
In noiſeleſs boundings hied the impatient feet
Of him to whom ſhe owed her honour's ſtain.
Not long in fearful parley they remain;
But, like the ſad primeval ſin-fall'n pair,
From Edwin's Eden groves to the wide world repair.

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* Particularly Mr. Bowles, not mentioned in the notes to this Poem, but well worthy of primary notice. See Brit. Crit. vol. xviii. p. 181, where his Letter to the preſent Attorney-General, on the ſubject, is ſpoken of.

Darkneſs

Darkneſs their friend—for darkneſs deeds like theſe
Beſt ſuits—they ſought a chariot ſtation'd nigh,
Hid by the foliage of umbrageous trees,
That ſhower'd down dewy tears, and ſeem'd to ſigh
For their unconſcious Lord; whoſe luſtrous eye
The paſſing deed with grief would quench—his breaſt
Burſt with diſtending ſobs, and murder all his reſt.

O blackeſt Perfidy! While he the cauſe
Of Honour,—of his Country, and his King,
Valiant, maintains, and wins their loud applauſe—
Bidding his name with glorious pæans ring—
Say, ſhall a recreant gameſter drive the ſting
Of Anguiſh through his heart?—Far happier fate,
If ſome brave Warrior's ſword had clos'd his mortal date!" P. 15.

It is but too certainly among the very fatal ſymptoms of public depravity, that a remonſtrance of this nature ſhould now be particularly required. May the reformation of the evil be effected, if not by the wiſdom of man, by the merciful Providence of God, otherwiſe our deſcent is down a precipice!

ART. 17. *Select Odes of Anacreon, with Critical Annotations. To which are added, Tranſlations and Imitations of other ancient Authors. By the late Rev. Hercules Younge; and publiſhed by the Rev. Robert Draught.* 12mo. 167 pp. 3s. Vernor and Hood. 1802.

The tranſlations from Anacreon (the merit of which is highly extolled in the editor's Preface) form by far the greater part of this volume. They are, generally ſpeaking, faithful to the original, and written in an eaſy ſtyle, and flowing verſification. Yet, on the whole, they do not appear to us equal to the verſion by Fawkes; and, except in one or two inſtances, they are, in every thing but fidelity, greatly inferior to that of * Mr. Moore. We will cite, as a ſpecimen of this writer's ſtyle and merit, the celebrated Ode on the nightly viſit of Cupid; and, as in our account of Mr. Moore's work, we extracted his beautiful verſion of the ſame Ode, the reader will have an eaſy opportunity of comparing them.

ODE III.—ON CUPID.

"'Twas now midnight, the rain ſevere;
By ſlow Boötes roll'd the bear;
And human kind, with toil oppreſs'd,
Indulg'd the hour of balmy reſt,
When treach'rous love contriv'd a lure,
And ſtruck, importunate, my door.
Who knocks? ſaid I; your haſty blows
Diſturb'd my dreams and ſoft repoſe.
"A harmleſs child," reply'd the pow'r:
"Then fear no guile, though late the hour,
Who, tir'd and wet, has loſt the road,
And hopes relief in your abode."

* See Brit. Crit. vol. xx, p. 27.

The ſtory mov'd: I roſe in haſte,
Prepar'd my lamp, and ſaw my gueſt.
Wing'd was the boy, and arms he wore,
Behind him ſhafts, a bow before.
Cloſe to the fire I made him ſtand,
There warm'd in mine each little hand,
Preſs'd floods of water from his hair,
And try'd aſſiduous ev'ry care.
When, thus employ'd, my friendly part
Had eas'd the cold, and cheer'd his heart,
"I fear," ſaid he, "the ſhow'ry ſky
Has ſpoil'd my bow-ſpring: let me try."
Quick then his deadly bow he drew,
Diſcharg'd, and pierc'd me through and through.
Away now flits the wily boy,
And, titt'ring, cries, "Pray, wiſh me joy:
The bow, unhurt, can ſhow'rs endure:
Perhaps your heart is leſs ſecure."

The remaining tranſlations and imitations are from Bion, Moſchus, Catullus, Horace, and Phocylides. That from Catullus ſeems to us the beſt. Yet it has no very ſtriking merit.

ART. 18. *Love: an Allegory. To which are added, Several Poems and Tranſlations. By James Lawrence, Author of the Boſom Friend, &c.* 12mo. 65 pp. 2s. 6d. Faulder. 1802.

We have ſeldom met with ſuch a perplexed, incoherent, and (to us) unmeaning Allegory, as is contained in the firſt and longeſt of theſe Poems. We need only refer to the Argument; in which, if our readers can perceive any thing like a conſiſtent plan or rational object, they are endowed with more diſcernment than falls to our ſhare. The firſt Part of this Poem is called *Paradiſe*, the ſecond *Paradiſe Loſt*, and the laſt *Paradiſe Regained*; but they bear no kind of analogy to Milton's celebrated Poems under the two laſt titles. *Jupiter*, *Religion*, *Reaſon* (who is called her *Secretary*) *Love*, and *the Virtues*, are introduced in the firſt Part. In the ſecond, *Satan* makes his appearance, and ſends *Superſtition* among them, who of courſe does much miſchief. The third Part ſets every thing to rights, and reſtores the golden age. We would have given this curious Argument at length, had our limits permitted; for it is impoſſible to abridge or adequately deſcribe it. As to the Poem itſelf, it cannot be ſaid that *materiem ſuperat opus*; for more incoherence in the narration, more irregular and clumſy verſification, or, generally ſpeaking, more awkward attempts at wit and humour, we have not often had occaſion to notice. As a ſpecimen, we will preſent to our readers the beginning of the ſecond Part; in which Satan is repreſented as alarmed at the happineſs which Religion, Reaſon, &c. had diffuſed over the earth.

"The Devil began to ſwear and curſe:
For hell remained as empty as my purſe.

He

He ſcratched his horns, and ſhook his fiſt at Jove;
When Superſtition offered him a plan
To ſet at variance God and Man,
And ſtole into the conſecrated grove.
She lay not long in ambuſh there,
Ere to repeat her midnight prayer,
True Devotion ſallied forth alone.
The nymph is kidnapt: ſpite of every ſearch,
Where ſhe's confined is perfectly unknown,
But ſince that time ſhe never has been ſeen;
While Superſtition took her ſeat at Church,
Under Devotion's borrowed ſhape and mien.
She had not long been nymph of honour,
Before her whims drew every eye upon her:
She's mad, one ſiſter cried, another cried, She jokes.
She has ſuch droll conceits the Deity to pleaſe,
She never walks to church like other folks,
But crawls upon her knees." P. 11.

This paſſage will but too fully juſtify the ſentence which our duty has compelled us to paſs; but the ſix lines that follow are ſtill worſe, and approach ſo nearly to profane ribaldry, that we do not chooſe to tranſcribe them.

Of the ſhorter Poems (moſt of which are tranſlations from the German) ſome are tolerable, and ſome, particularly the Prologue and Epilogue, but indifferent.

DRAMATIC.

ART. 19. *Joſeph. A Sacred Drama. By W. T. Proctor.* 8vo. 56 pp. 1s. 6d. Burton-upon-Trent. Printed for the Author. 1802.

The merit of Mrs. More's ſacred dramas ſeems to have excited the emulation of this writer; who ſtyles this work "his firſt and juvenile literary performance." If we might adviſe, it ſhould be his laſt; as, making every allowance for the youth of the author, it does not diſplay any preſent merit, or the leaſt promiſe of future excellence. The language is any thing but poetical; the lines are any thing but verſes. That we may not appear to condemn without reaſon, we will extract one ſpeech, the laſt of the play; when Joſeph is taking leave of his brethren.

JOSEPH.

——— "Farewell! my
Brethren. The God of heaven protect and bleſs
Ye, and my worthy father. Tell him that
Filial love ſtill warms my heart; tell him
That his Joſeph longs to ſee him, longs t' embrace
Him in his arms; and cheer the evening of
His life. Haſten his arrival. With ſpeed
Return. Farewell! Soon may we meet again
To live in fraternal love and happineſs."

At the end of every act we have *exit omnes*; which, coming ſo often, can hardly be an error of the preſs. Yet, in the dedication, the author ſays he is "called to occupy the important functions of a religious inſtructor and public preceptor." He muſt have much to learn before he exerciſes them. He ſeems indeed to be an ignorant, though perhaps a well-meaning, fanatic; and we truſt he has more piety than he diſplays of poetry. He has not even proceeded ſo far as *the rule of thumb*.

NOVELS.

ART. 20. *Delphine. By Madame de Stael Holſtein. Six Volumes.* 8vo. 1l. 1s. Mawman. 1803.

This publication has excited a great deal of curioſity; but we ſcruple not to ſay, that, with the ſmalleſt portion of good feeling or good ſenſe, that curioſity muſt have grievouſly diſappointed. The tale is abſurd, and in the higheſt degree improbable, the morality execrable, and the cataſtrophe the moſt ridiculous and prepoſterous that can be imagined. There is an abundance of ſentiment and ſenſibility, and ſo forth; but we conſider, on the whole, the performance as entitled to nothing but contempt. The tranſlation is full of inaccuracies, and bears evident marks both of ignorance and haſte.

ART. 21. *New Moral Tales, tranſlated from the German of Auguſtus La Fontaine. By Ni—ce.* 12mo. 71 pp. 1s. 6d. Bickerſtaff. 1803.

The Tales of Auguſtus La Fontaine, though very different in ſtyle from thoſe of his French nameſake, have acquired much popularity in Germany, and therefore will probably find readers in an Engliſh form. What is meant by the ſingular name or device which his tranſlator has aſſumed, we will not attempt to gueſs. The only Tale here publiſhed (called *the Intrigue*) is ſomewhat tinctured with extravagance. It is, however, for ſo ſhort a ſtory, by no means unintereſting; and it does not appear to us, in any point of view, immoral. So far, ſo good. The heroine is a young lady, educated in the country, who, with unſophiſticated feelings, and a warm attachment to a worthy young man of ſmall fortune, is tormented by an unfeeling father, and diabolically malicious brother. By an ingenious and wicked contrivance, they at laſt perſuade her that her lover is falſe, and induce her to ſacrifice herſelf, through pique, to a perſon whom ſhe had before rejected. Her anguiſh and deſpair, on the deceit being made known to her, occaſion her death, and the remorſe and ruin of her perſecutors. The language of the tranſlator is unexceptionable, and the few incidents are worked up with addreſs. Should the remaining Tales be equal in merit to this, the whole will form an amuſing and not uninſtructive work.

ART. 22. *Moral Tales, from the Italian of Franceſco Soave. By P. R. Rolt.* 12mo. 3s. 6d. Wingrove. 1802.

Theſe are very pleaſing Tales, and of a moſt unexceptionable tendency; though the original author appears to have been ignorant of the manners of foreign nations, and particularly of our own. He talks of the King of Sicily ſending a ſhip to Dublin, to ſeize and bring away his daughter, not knowing that every perſon landing in theſe dominions is under the protection of our laws, and cannot be ſeized by any foreign power. We have, however, been much pleaſed with the Tales, and accordingly recommend them.

ART. 23. *Mentorial Tales for the Inſtruction of Young Ladies juſt leaving School, and entering upon the Theatre of Life. By Mrs. Pilkington.* 12mo. 3s. 6d. Harris. 1802.

We have more than once had occaſion to ſpeak favourably of this lady's exertions to inſtruct and improve young perſons, particularly thoſe of her own ſex. We think theſe Tales well adapted to the purpoſe, and are much pleaſed with "Prejudice ſubdued," in which the fable of the Peacock and the Blackbird is happily introduced.

MEDICINE.

ART. 24. *Obſervations on the preſent Epidemic Catarrhal Fever, or Influenza, chiefly in Relation to its Mode of Treatment; to which are ſubjoined Hiſtorical Abſtracts, concerning the Catarrhal Fevers of 1762, 1775, and 1782. By Richard Pearſon, M. D. F. S. A.* 8vo. 26 pp. 1s. 6d.

The preſent prevailing epidemic is ſo general, and ſo variouſly ſpoken of, even by profeſſional men, that the public will be pleaſed to ſee a candid and judicious account of it, from a phyſician of known experience and abilities; and particularly ſuch an account, as is calculated to diſſipate a ſort of panic concerning it, that ſeems to have taken poſſeſſion of the minds of no inconſiderable part of the country.

Prior to the appearance of the catarrh in this kingdom, we had been repeatedly told, that a dangerous epidemic was raging in France, particularly at Paris, where the mortality from it was ſaid to be very conſiderable. The nature of this epidemic has never been diſtinctly deſcribed; hence many coupled it with the yellow fever, and we have, from time to time, been alarmed with accounts of an infectious fever, ſaid to have been brought over from France to Dover, or ſome other of our ſea-ports. In the midſt of theſe rumours, the preſent epidemic appeared. The diſeaſe is a catarrh, attended with febrile ſymptoms, the latter generally ſlight, though in a few inſtances more ſevere, and even fatal. The few caſes of this kind, have proved ſufficient to keep up the alarm; and an increaſe of deaths, ariſing from the very variable ſtate of the atmoſphere, and the ſeverity

of

of the cold, having lately occurred, the whole have been placed to the account of the epidemic.

The author begins by detailing the ſymptoms of the diſeaſe, which vary, however, in different ſubjects. He then compares it with the epidemics of the years 1762, 1775, and 1782, to all of which it has a ſtrong affinity. Then follows a general method of treating it, in which the extinction of the fever is rather to be attended to, he ſays, than the cough, or catarrhal ſymptoms. Bleeding is therefore only to be had recourſe to where there are ſymptoms of pulmonary inflammation. Emetics are ſometimes uſeful, but Dr. P.'s moſt common method is to begin by clearing the bowels, with doſes of calomel, and antimonial powder, which are repeated twice, or three times, as occaſion requires; and at the ſame time to keep up a moderate diaphoreſis, by neutral draughts. Theſe remedies uſually diminiſh, or ſubdue the fever, in the ſpace of four or five days. If the cough ſtill continues, attended with dyſpnœa, bliſters are then applied. The author promiſes a continuation of theſe remarks, and invites his medical brethren to favour him with obſervations on any peculiarities in the diſeaſe that may have occurred to them.

ART. 25. *Obſervations on Pulmonary Conſumptions; or, an Eſſay on the Lichen Iſlandicus, conſidered both as an Aliment and a Medicine in that Diſorder. By J. B. Regnault, M. D. &c.* 8vo. 82 pp. 2s. Johnſon. 1802.

The Lichen Iſlandicus, or Iceland Moſs, is a mucilaginous bitter, which has long been uſed as a reſtorative in the northern parts of Europe, in pulmonary conſumptions, and other emaciations. The author of the preſent pamphlet directs a jelly to be prepared from it, by boiling for one hour ſix ounces of the Lichen in three quarts of water, (having previouſly infuſed the plant in hot water, to extract its diſagreeable bitterneſs) then ſtraining the decoction through a fine hair ſieve, and afterwards evaporating it over a ſlow fire till it is reduced to a pint. Then add ſix ounces of refined ſugar, and evaporate to the conſiſtence of a ſyrup, which when cold will aſſume the form of a jelly. Six ſpoonfuls of this jelly may be taken in the courſe of a day. It is doubtleſs a good auxiliary in many caſes of conſumption, diarrhæa and dyſentry. The plate which accompanies this account is not very accurately coloured.

PHILOSOPHY.

ART. 26. *Some Experiments and Obſervations on Signior Volta's electrical Pile, clearly elucidating all the Phænomena. Alſo Obſervations on Dr. Herſchell's Paper on Light and Heat; with other Remarks. By Robert Harrington, M. D.* 8vo. 126 pp. Cadell and Davies. 1801.

Dr. Harrington's writings have often appeared in the ſcientific world, and we have accordingly taken that notice of them in our publications, which they ſeemed to deſerve. His preſent work is of a piece with the reſt, and in giving an account of it to our readers, we

might eaſily diſcharge our duty by almoſt a verbal repetition of what we have obſerved upon any of his former tracts.

Dr. H. has written upon electricity, upon fire, upon air, &c. &c.; but in all thoſe publications, as well as in that which is at preſent before us, he has conſtantly oppoſed almoſt all the beſt philoſophers of our times. He conſiders their theories as the abſurd offspring of imagination, influenced by a ſpirit of oppoſition and party. Inſtead of thoſe theories, he has offered other hypotheſes in elucidation of natural phænomena; and though his hypotheſes are either too unintelligible or too abſurd to deſerve the attention of the learned world, yet it ſeems that their very abſurdity confirms him in his belief; and he is led to conclude that his hypotheſes have not been either noticed or refuted by any author, becauſe they are unanſwerable. It is ſurpriſing to find what a number of facts Dr. H. collects and compares; but it is much more ſurpriſing to obſerve the ſtrange concluſions, which he deduces from them.

After theſe general remarks, we need not be prolix in our account of this author's obſervations on Mr. Volta's electrical pile, &c. for a very few extracts will be ſufficient to manifeſt the nature of the work.

In the introduction he ſays, "the electric fluid, as I have before ſhewn, is formed of an acid and fire; and that an acid and fire, with water, form what is called oxygen gas; the fire and acid neutralizing one another, the water here ſerving the ſame office as the water of compoſition, in the cryſtallization of the neutral ſalts."

This theory he thus applies to the phænomena here conſidered.

"Now let us apply this theory to Sig. Volta's Pile. The electric fire, formed of an acid and fire, is put in motion from one of the metals in the Pile being *plus*, and the other *minus*; which, according to my theory of electricity *(ſee my new ſyſtem of fire)* will, when in contact from the repulſion of fire, endeavour to produce an equilibrium ſtate between the two metals. From this motion then of the electrical fire, the water and ſalts of the diſks, from having ſo great an attraction for the electrical fire, will imbibe a part, and ſo convey it to the next metallic body, viz. the zinc, and ſo on; ſo that a number of metallic bodies will put in motion a great quantity of this fire. This fire then aided with the water and ſalts of the diſks, alſo with the atmoſpherical air, will calcine the ſurface of the metallic bodies; and ſo as the bodies are calcined, more of their electrical fire will in conſequence be put in motion."

With reſpect to Dr. Herſchell's late experiments upon light and heat, Dr. Harrington's remarks are ſo very vague and hypothetical, that we think it needleſs to detain our readers with any account of them.

ART. 27. *Eſſays, philoſophical and chemical. By a Gentleman of Exeter.* 8vo. 138 pp. Cawthorn. London. 1799.

This publication contains three eſſays, after a very ſhort advertiſement; viz. 1ſt, Some curſory remarks on the preſent ſtate of philoſophy and ſcience. 2d, Reflections on the compoſition and decompoſition of the atmoſphere, as influencing meteorological phænomena; and,

and, 3d, Obſervations on light, particularly on its combination and ſeparation as a chemical principle.

The firſt eſſay contains various hiſtorical particulars relative to the progreſs of knowledge in general; but they are ſhort, imperfect, and little connected with each other; ſo that upon the whole this eſſay looks like a familiar diſcourſe fit only to be delivered before a ſmall ſociety; and, indeed, this idea is corroborated by the concluſion of the preface or advertiſement, which ſays, "and the author knows the volume of eſſays publiſhed by the ſociety of Exeter, is too full of valuable information to ſuffer material injury from the preſent publication."

The principal object of the ſecond eſſay is to corroborate the ſuppoſition of the convertibility of water into the atmoſpherical fluid, and *vice verſa*. A vaſt number of facts, collected from the works of various writers, are for that purpoſe briefly mentioned by this anonymous author; but ſeveral of thoſe facts are certainly equivocal or controvertible. They principally relate to the formation of dews, miſts, and rain, to the increaſe and decreaſe of the atmoſpherical electricity, to the formation and diſſipation of clouds, to the electricity which is produced from evaporation and condenſation; to the movements of the barometer, &c.

The third eſſay commences with a ſhort ſtatement of the principal theories of light, namely, Newton's and Euler's. This author then proceeds to adduce facts which tend to prove, that light is a body active in its nature, compoſed of parts mutually repulſive; that light may combine with, and give new properties to bodies, in conſequence of a permanent union. He mentions the principal effects that are produced in animals, vegetable, mineral, and chemical bodies, by the preſence or by the abſence of light. He likewiſe briefly ſhows the difference between light and heat with reſpect to their penetrability, combination, &c. And ſtates the opinions of various authors, in a very conciſe, but very clear manner. In ſhort, it is our opinion that the third is by far the beſt eſſay of the three; and though ſome corrections with reſpect to the materials, the arrangement, the ſtyle, and the reaſoning, might be wiſhed in them all; yet it muſt be acknowledged that they are undoubtedly deſerving of peruſal.

POLITICS.

ART. 28. *An Inquiry into the Cauſes and Effects of Emigration from the Highlands and Weſtern Iſlands of Scotland, with Obſervations on the Means to be employed for preventing it. By Alexander Irvine, Miniſter of Banoch.* 8vo. 185 pp. 3s. Longman and Rees. 1802.

Of national evils, there are few greater than that which is the ſubject of this Inquiry; and that writer who ſhould diſtinctly point out any effectual means of retaining the numerous adventurers who annually emigrate from the Highlands of Scotland, would deſerve the warmeſt applauſe from his country. This the author before us profeſſes to do; and he appears to have beſtowed much attention on the ſubject.

ſubject. Unfortunately, like many other writers intent on a favourite topic, he multiplies his obſervations, and dilates his arguments, to ſuch a degree, as greatly to weaken their effect. A variety of cauſes of emigration from the Highlands are pointed out; the chief of which appears to be, what in every country will produce emigration, namely, the increaſe of population beyond the means of ſubſiſtence; for this author diſtinctly ſtates, that "the Highlands contain more people than they can ſubſiſt or employ;" and, as ſome conſolation for the annual loſs of ſubjects, he conſiders it as undeniable, "that the Highlands are more populous now than they were a hundred years ago, and are ſtill rapidly increaſing in population." Indeed the extract from the Statiſtical Account of Scotland which he has inſerted, ſo far as relates to nearly the laſt fifty years, proves his aſſertion. The author denies, and we hope juſtly (as a general poſition) that the emigration of the Highlanders "ariſes from the oppreſſion, exactions, or harſh treatment of ſuperiors." To diſprove this, he, amongſt other facts, enumerates the public inſtitutions calculated to encourage their induſtry, and promote their happineſs. In diſcuſſing, however, the circumſtances which have led to the oppoſite opinion, he ſtates ſome practices of the Highland landlords, and ſome cuſtoms of the country, which muſt tend to produce emigration; and, one in particular (that of letting lands by *Roup*, or a ſpecies of auction) which he admits to be "liable to a thouſand exceptions." The conduct of the factors, employed by the landlords, is alſo ſtated to be often exceptionable. In ſhort, the eſtates in that part of the kingdom, like all others whoſe owners reſide at a diſtance, or are negligent or prejudiced, are often miſmanaged, and the tenants diſguſted, if not oppreſſed. Other ſecondary cauſes of emigration are ſtated. After a few miſcellaneous obſervations on the ſtate of the Highlands, the author next points out the effects of emigration; which are, for the moſt part, ſo obvious, that it is needleſs to enumerate them here.

The means to be employed for preventing this evil, form the laſt ſubject of conſideration. Theſe are, in general, ſuch as would occur to any obſerver. The author propoſes to procure more ſubſiſtence and comfort to the inhabitants, by cultivating the lands, where they admit of further cultivation, draining the moſſes, dividing and incloſing the moors, building villages, granting premiums for the encouragement of agriculture, and finding employment for the people. He ſtrongly recommends, that each land-owner ſhould ſet aſide a part of his income for improvements; among which improvements, the formation of new roads and canals is urged with a laudable zeal. The mines and fiſheries, the author alſo thinks, ſhould be more attended to. Manufactures and arts are likewiſe a material object of conſideration; and ſome uſeful ſuggeſtions, as applied to thoſe of Scotland, are thrown out. Leaſes, the writer thinks, ſhould be granted of Highland eſtates, as giving the tenant ſecurity. On the queſtion, "whether emigration ſhould be ſubjected to any legal reſtraint," the author declares himſelf incompetent to decide. He, however, diſcuſſes it, though in rather a looſe and unſatisfactory manner, inclining to think that government is warranted to lay ſuch a reſtraint where the good of the public renders it expedient.

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Some miſcellaneous remarks cloſe this work; which may be ſo far uſeful, as it tends to draw the attention of the Scottiſh nobility and gentry, and eſpecially the proprietors of eſtates in the Highlands, to the ſtate of that too much neglected part of Great Britain: but we think that it ſhows no great depth of reſearch, and conveys little new or important information.

ART. 29. *The Caſe of Switzerland briefly ſtated by an Eye-witneſs.* 8vo. 35 pp. 1s. Debrett. 1802.

The author of this ſhort narrative, Mr. Francis Lewis Claſon, (who by his name and ſome of his expreſſions ſeems to be himſelf a Swiſs,) took a journey to Switzerland, about the period when the inſurrection of the Swiſs took place, againſt the authorities and conſtitution, which had been eſtabliſhed on the ruins of the ancient federal government. His teſtimony moſt ſtrongly confirms the opinion entertained in this country of the conduct of France, towards that unfortunate people, and contains a few particulars not generally known, and highly honourable to the leaders of the Swiſs patriots. "Removed," ſays the author, "at a diſtance from their fellow-citizens, the members of the ancient government of Berne, beheld themſelves with aſtoniſhment, this ſudden effervescence of the public ſentiment. Some obſerved with pleaſure, a proof ſo deciſive, that the primitive character of the Swiſs remained unimpaired. Others leſs ſanguine, and more diſpaſſionate obſervers, lamented a zeal ſo fervent, ſhould break forth at a time when France *was known to have reſolved the dependence of Switzerland*, and the other powers of Europe were lulled to view with ſelfiſh indifference, the common right of nations to independence. Yet, when ſolemnly adjured by their countrymen not to deſert them in this awful criſis; when preſſed, when incited to head their efforts, were they to continue deaf to this forcible appeal, and abandon them to the ſyſtematic attacks of oppreſſive rulers? they obeyed the voice of nature; they repaired to the national ſtandard—the ſtandard around which young and old alike flocked, with an eagerneſs unparalleled. No, never, never was a revolution more truly begun, and executed by the ſpontaneous movement of a people." P. 14.

After ſtating, in forcible and affecting terms, the anguiſh and diſappointment of the Swiſs, on receiving the proclamation of the French Conſul, he adds, that "their illuſtrious chiefs might with a word, or nod, have decided a general ſyſtem of hoſtility; yet, guided by a ſpirit of wiſdom, more readily admired than imitated, they conjured the peaſant to ſtifle a reſentment too juſt, but, alas! unavailing."

Moſt of the other facts related are ſuch as were already known. But, we are pleaſed to ſee the conduct of a brave, but unfortunate people, vindicated by an eye-witneſs of the tranſactions.

ART.

ART. 30. *The Importance of Malta to Great Britain, as a naval and military Station, considered. By George Orr, Esq.* 8vo. 30 pp. 1s. Ginger. 1803.

Of the importance of Malta to this country, we never had a doubt. Whether, conſiſtently with the faith of treaties, our government can permanently retain it, of that government muſt judge. On neither of theſe queſtions does the author before us afford any new light. His view of the ſubject appears to be ſuperficial, and his remarks trite and deſultory.

DIVINITY.

ART. 31. *Revelation indiſpenſable to Morality, a Sermon, preached in the Chapel of Trinity College, Dublin. By the Hon. and Right Rev. William Knox, Lord Biſhop of Killaloe, on Sunday, March* 21, 1802. *Publiſhed at the Deſire of the Provoſt and Senior Fellows.* 8vo. 34 pp. 1s. Cadell and Davies. 1802.

An acute and able view is here given of the attempts of the heathens to form a ſyſtem of morality, and it is ſatisfactorily ſhown, that nothing at all adequate to the neceſſities of man in ſociety was ever contrived by them. The ſyſtems of Socrates, Plato, Ariſtotle, Zeno, and Epicurus, are diſtinctly characterized, and their relation to each other, as ſo many ſteps of a connected progreſs, is pointed out. To us, however, it appears a material objection to this diſcourſe, that the learned Biſhop has argued throughout upon the ſuppoſition that man was originally in a ſtate of barbariſm, and proceeded gradually to civilization. "I have now conſidered mankind," he ſays, in page 8, "in their advancement from barbariſm to civilization." It is true that he notices with reſpect, both in the ſermon (p. 18.) and in the notes (p. 33.) the oppoſite opinion that man derived his firſt knowledge of morality from a tradition originating in Revelation. But this is not ſufficient. Is it not an hiſtorical fact, that mankind in general never were in a ſtate of barbariſm? that the ſavage ſtate, wherever we have found it, has been a mere accident, ariſing from the diſperſion of a few people who had fallen into ignorance? But that all the original ſocieties of men were formed by perſons who were aided by more than natural light? If ſo, where can be the uſe of arguing on the ſuppoſition, to which the Deiſt much wiſhes to confine us, that man was turned into the world a ſavage, and gradually civilized himſelf? The Biſhop's argument is found indeed under either ſuppoſition: but we do not ſee why principles that are hiſtorically falſe, as ſurely as the Scriptures are true, ſhould be at all taken for granted in a ſermon. It forms a part of the ſucceſs of the modern philoſophers, that they have been able to inſinuate their theory of the hiſtory of man, which ſtands on no foundation of fact, into the minds of many who muſt, upon reflection, know it to be falſe. We maintain, without heſitation, the ſuppoſitron that man was firſt ſavage, and gradually civilized himſelf,

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to be contradictory to truth, if not practically, for many powerful reasons, impossible. We regret therefore that even apparent countenance should have been given to this notion by a prelate, who undoubtedly is very far from countenancing any of the pernicious absurdities which infidelity so copiously derives from that source.

In the conclusion of his discourse, the Bishop of Killaloe briefly, but very forcibly, alludes to the events of the French Revolution, as affording a tremendous proof how impossible it is to establish a morality without religion. "Let us," says he, "never forget the miseries which speculative deists, drunk with vanity, and delirious with success, have scattered over the Christian world:" and in another place, "Woeful indeed, and big with bitter calamity for this country, will be the day when those details shall be forgotten!" The Bishop's style is vigorous and good, as may be guessed even from these short specimens; and though the discourse at large be liable to the objection we have stated, it has many merits in point of argument, as addressed to an academical audience.

ART. 32. *A Sermon in Behalf of those useful and benevolent Institutions called Friendly Societies; preached at Navestock, Essex, August 1802. By John Filkes, B. D. Vicar of Navestock, and late Fellow of Trinity College, Oxford.* 8vo. 24pp. 1s. Rivingtons. 1802.

The preacher has chosen a very apt text; "bear ye one another's burdens," Galat. vi. 2. "With the specific view of alleviating the calamities incident to our species, and of bearing one another's burdens, men sometimes associate, and form an aggregate body. Friendly Societies, as they are named (a name more suitable to the nature of their institution could not be assigned them) are of this description. These may be said, in the strictest sense the words will admit of, to "bear one another's burdens, and so fulfil the law of Christ." P. 13. The very proper design of this discourse is, to recommend Friendly Societies; by stating the virtues and the good effects, which they have a tendency to promote; and these are, benevolence, habits of industry, sobriety, peaceable demeanour, good will, and Christian piety. We find in this discourse so many things well stated, that almost every page of it offers us commendable specimens of the preacher's judgment and eloquence. "With whatever vices the present age may be stigmatized, the lack of charity cannot be imputed to it. The higher and the middle classes, the man of business, and the man of leisure, have each of them, for the most part, a heart and a hand ready to relieve the sufferings of their brethren. "Is any one hungry?" some one is ready to "give him meat." "Is he thirsty?" some one is ready to "give him drink." "Is he naked?" to "clothe him." "Is he sick and in prison?" to "visit," and console him: and thus does charity abound, and display its influence on the hearts of individuals," P. 12. "It deserves, then, my brethren, to be considered, whether, in proportion as we have reason to complain of the vicious, the idle, the turbulent, and the profligate, we ought not to interest ourselves in promoting institutions, by which vice is repressed, industry is encouraged, quietness is established, and piety is promoted." "They produce

produce much certain and invaluable good, without the leaſt apparent tendency to produce any miſchievous effects. They exact nothing from any man, that deprives him of a ſingle domeſtic comfort; and they impart comfort, when it is moſt needed. They hold up no glittering prize, to dazzle the imagination of the weak and credulous. They raiſe not any viſionary hopes; nor do they inflict any cruel diſappointment. They confer a degree of reſpectability on every one who engages in them; but ſuch as ſerves not to inflate him with pride, or arrogance. In a word, they are plain and humble inſtitutions, deſigned for the ſervice, and adapted to the capacity of plain and humble men; who, without being raiſed above their ordinary level, or removed from their proper ſtation, are hereby enabled to be the inſtruments of good one to another, to "bear one another's burdens, and to fulfil the law of Chriſt."

"Let us, therefore, my brethren, give to theſe inſtitutions all due encouragement. You complain, as well you may, that the poorer claſs no longer revolt with ſhame, or a juſt ſenſe of degradation, at the thought of ſoliciting alms from their pariſhes, and that they too freely ſhift the burden of maintenance from their own on your ſhoulders. A conduct, the reverſe of that which you complain of, is exhibited by the members of Friendly Societies. Grant them your protection, ſanction them ſometimes by your preſence at their meetings; and ſometimes caſt into their treaſury an earneſt and acceptable token of your approbation. Let us even imitate their conduct. Let us, like the members of theſe uſeful and benevolent inſtitutions, live in love, harmony, and friendſhip. Like them, let us "provoke one another unto love and good works." P. 21. When a diſcourſe thus recommends itſelf by its propriety and good ſenſe, we have only to wiſh that it may be generally read, and may produce the effects intended by its benevolent author.

ART. 33. *The Excellence of the Goſpel; a Sermon, preached at the Pariſh Church of Saint Mary the Virgin, Aldermanbury, on Sunday, October* 10, 1802. *By the Rev. John Neal Lake, A. M. Curate of St. Andrew's, Holborn; Lecturer of St. Milred's, Bread-ſtreet; and Chaplain to the Right Honourable Lord Viſcount Molesworth.* 8vo. 15 pp. 1s. Rivingtons, and Peck, London. 1802.

This is one among a number of probationary diſcourſes, preached by candidates for the vacant living of Aldermanbury, which is in the gift of the pariſhioners;—that worſt of all the modes of patronage; which raiſes all men, without exception, into examiners of thoſe, whoſe office it is to inſtruct them. From Rom. i. 16, the preacher undertakes to point out the nature and excellence of the goſpel; and to ſhow, that the effects which it produces, upon all who cordially receive it, are ſo divinely good and great, that, inſtead of being aſhamed of it, there is the higheſt reaſon to make it our boaſt and our glory." He inſiſts upon thoſe truths only which are of the moſt leading importance: "that the atoning ſacrifice, and meritorious obedience of Jeſus Chriſt, are the ſole grounds upon which we can hope to obtain pardon of ſin, and acceptance with God; and, that it is by the

the ſanctifying influences of the Holy Spirit, that the ſinful ſoul is renewed after the divine image." In this diſcourſe, ſound arguments are united with, and enforced by, a very reſpectable degree of eloquence.

ART. 34. *A Sermon, preached at St. Mary's Chapel, Brecon, before the Subſcribers to the Clerical Charity for the Relief of the diſtreſſed Widows and Orphans of Clergymen in the Archdeaconry of Brecon. By Charles Griffith, M. A. Prebendary of Brecon.* 4to. 1s. Rivingtons.

This is a vigorous and argumentative diſcourſe, in which the particular claims of the objects of this Charity are pointed out and explained with correctneſs and energy. It exhibits a forcible appeal, firſt to reaſon, and next to ſenſibility. The text is happily choſen from John iv. 9.

ART. 35. *An Eſtimate of the Peace. A Diſcourſe delivered at Newbury, June* 1, 1802, *being the Day appointed by Proclamation for a General Thankſgiving to Almighty God, for putting an End to the late War. By J. Bicheno, M. A.* 1s. Johnſon. 1803.

At any other period but the preſent, we might have thought it worth while to point out many abſurdities, falſe arguments and inferences in this Diſcourſe; we ſhall now be ſatisfied with ſaying, that we differ as far as poſſible in opinion from this author, with reſpect to the cauſes and conſequences of the late war; and that his declamation has a very different effect upon us, from that which it will probably have upon thoſe whoſe attention and *edification* it was more immediately intended.

ART. 36. *The Advantages of diffuſed Knowledge. A Sermon, preached at Scarborough, Auguſt* 8, *and at Kingſton upon Hull, December* 5, 1802; *for the Benefit of Two Charity Schools, inſtituted at thoſe reſpective Places, for the Education of the Children of the Poor, by Francis Wrangham, M. A.* 4to. 20 pp. 1s. 6d. Mawman, London; Deighton, Cambridge; &c. 1803.

The general ſubject of this diſcourſe is, " the influence of the improved education of the lower claſſes upon the general happineſs of the community." The preacher ſtrenuouſly encounters, 1ſt. the Bigot; and 2dly. the Infidel; who have contended, " that knowledge imparted to the inferior orders is always ſuperfluous, often pernicious, and ſometimes ruinous in its effects upon their innocence and peace." The firſt argument concludes with a ſtriking remark. " The age is now ſo totally varied in character from that of the Plantagenets, that the alternative of religious inſtruction, or inoffenſive ignorance, is no longer optional. Our youth muſt receive good impreſſions, or they will receive bad ones. The ſtrong *contagion* of letters has extended itſelf to the loweſt claſſes of ſocial life; and its *infection* can only be diſarmed of miſchief, by introducing as much of ſound learning amongſt them, as their minds and their opportunities admit." P. 10. All who are acquainted with the former

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productions of this writer, will expect to find in this Sermon a high degree of oratory, nor will they be disappointed. We shall lay before our readers the peroration; that they may judge for themselves of the author's style.

"Upon this rock of religion, my brethren, we shall rear most firmly the temple of constitutional loyalty, and there enshrine most securely the altar of rational liberty—a liberty congenial with our feelings, and recognized by our charters: a liberty neither mutilated by the violence or artifices of wicked statesmen, nor hurt by the daring hand of visionary or of interested reformers: a liberty, in short, which has now for upwards of a century been in victory our inspirer, and our consolation in distress; which will again, we trust (if necessary) animate us to fresh exertions, worthy of so divine a principle: and after centuries to come of independence and prosperity, whenever by the inevitable doom of humanity our mortal hour arrives, will throw a dignity round our decline, invest us while sinking with her own celestial splendours, and cause us to set like the sun—in a blaze of glory." P. 19.

ART. 37. *A Sermon, preached in Lambeth Chapel, on Sunday the 27th of June, 1802, at the Consecration of the Right Rev. George Isaac Huntingford, D. D. Lord Bishop of Gloucester. By the Rev. William Howley, M. A. Fellow of Winchester College. Published by Command of the Archbishop.* 4to. 22 pp. 1s. 6d. Hatchard. 1802.

A well-conducted and well-written argument in favour of episcopacy, as established in our excellent church, forms the very appropriate texture of this discourse. Mr. H. views the episcopal order in its origin, in its progress, in its situation here, and in comparison with other Protestant churches where it is not admitted: and, in all aspects of the subject, he finds reason to defend the wisdom of our church and state in giving it the form under which we here behold it.

The preacher dwells particularly on the explanation of his text (Luke xxii. 25, 26) against those who would deduce from it that the rulers of a Christian church ought not to be invested with external power and dignity. In this, as in other parts of his discourse, his observations are pertinent, and his reasonings sound. After establishing episcopacy by doctrine, precept, and example, Mr. H. concludes with an admonition to the inferior clergy, not we hope often requisite, but certainly at all times salutary. We shall lay it before our readers, and with it conclude our account.

"But on us, who are placed in the subordinate stations of our holy profession, it is more peculiarly incumbent, not to forget that one of our most eminent duties consists in a meek and conscientious submission to lawful and constitutional authority, no less in ecclesiastical than civil concerns. Even in the vindication of what we conceive to be our just rights, should such cases ever occur, it becomes us to maintain a decency and respectfulness of deportment; and at all events to refrain from invidious clamours, or vexatious and turbulent resistance. As ministers of righteousness and peace, should we not rather act in

meek conformity to the dictates of that charity, *which murmureth not, and ſeeketh not her own*; than incur the riſk of bringing ſcandal on the Church, and weakening the ſalutary influence of Religion, by giving way to the ſuggeſtions of wrath and bitterneſs? Still more eſſential is it to keep a watch over our hearts, that no ſpirit of rancour or diſappointment lead us to ſpeak or act contemptuouſly, or maliciouſly, againſt our ſpiritual ſuperiors. The probable reſult of a conduct thus weak, diſhonourable, and unprincipled, has been dreadfully exemplified in the events, which have annihilated the ancient eſtabliſhments of a neighbouring country. No ſooner was a large body of the inferior clergy ſeduced into an unnatural combination, an unhallowed league, with the avowed enemies of religion, by the hope of ſupplanting thoſe whoſe exaltation they beheld with envy, than the diſſolution of the church enſued. While with ſhort-ſighted ſelfiſhneſs they were ſtraining every nerve to remove the pillars, which ſeemed to obſtruct the free courſe of their ambition; the majeſtic edifice, which for centuries had ſtood unſhaken, fell with an univerſal craſh, and involved the throne and the altar, the privileges of the ſuperior orders, and the rights of the people, in its ruin.

"Warned by the experience of that example, let us now offer up our prayers to the Almighty, that he would avert from this united kingdom a ſimilar ſpirit of infatuation; that he would extend the ſhield of his protecting mercy over our national church; and preſerve to us what is eſſentially and inſeparably connected with our preſent eſtabliſhment, the uninterrupted enjoyment of the bleſſings, which flow from the diffuſion of truth, and the exerciſe of pure religion." P. 22.

ART. 38. *Religion without Cant: or a Preſervative againſt Lukewarmneſs, and Intolerance; Fanaticiſm, Superſtition, and Impiety. By Robert Fellowes, A. M. Author of a Picture of Chriſtian Philoſophy, &c. &c.* 8vo. 404 pp. 9s. White. 1801.

There are no books more perplexing to the public reporter, who wiſhes to give a fair ſtatement of merits and demerits, than thoſe which, with much good, preſent a large alloy of evil. To ſeparate and diſtinguiſh theſe contradictory parts requires much diligent attention, and to explain the reaſons for ſuch judgment to others, would demand great labour and extended diſcuſſion. Of this very kind is the work before us, as well as others by the ſame author. In the preſent book there is much that is valuable, in oppoſition to fanaticiſm and ſuperſtition, and much that is very dangerous in the opinions of the author himſelf.

What can any reaſonable man think of the latitudinarian principle, inculcated in a long note (p. 32,) that the doctrines of the Church of England are to be decided, not by its written expoſitions or articles, but by the opinion of the majority of living clergymen; who, if they are not retained, as they ought to be, by the anchor of their ſubſcribed tenets, may wander to any extent, and juſtify their errors merely by the fact of their exiſtence? It is not eaſy to conceive a more miſchievous doctrine, or to diſplay more fallacy than this writer has laviſhed

in the defence of it. What ſhall be thought of the modeſty of this *humble curate*, as he calls himſelf, who dares to ſpeak of the church to which he has profeſſed obedience, in theſe terms: "I love, I venerate the Church of England, *with all her imperfections*. Though I am not ſo warm an admirer as to panegyrize *her wrinkles*, or ſo infatuated a lover as to imagine that her freckles add to her beauty; yet I am conſcious that ſhe has qualities, which deſerve the eſteem of her friends, and the reſpect of her enemies. If *her faults be many*, they are greatly exceeded by her virtues." P. 42. Preſumptuous youth! the church, of which you are ſo lukewarm an admirer, was eſtabliſhed by divines, beyond all compariſon ſuperior to yourſelf, in wiſdom and in knowledge, profane and ſpiritual; and the wrinkles which your arrogance fancies in her, are marks of unſophiſticated antiquity; and proofs of her adherence to truth, though become unpopular.

At the cloſe of his Preface, the author expreſſes his gratitude to a valuable friend of the Britiſh Critic, for his defence of him *againſt us**; and even to us, for having obtained for him ſuch an eulogy. To the eulogy he is welcome. But finding ſo unexpected an oppoſition to our ſentiments, we have weighed them repeatedly, with the utmoſt attention, and are ſtill convinced that they were ſtrictly juſt; nor is that opinion weakened, but greatly corroborated, by the preſent volume; in which, beſides the ſtrange paſſage we have noticed, there is much preſumptuous hazarding of opinions, and much that marks the ſpirit, if it extends not to all the concluſions, of the *rationalizing Chriſtians*.

ART. 39. *Diateſſaron, ſeu integra Hiſtoria Domini noſtri Jeſu Chriſti Latinè, ex quatuor Evangeliis inter ſe collatis ipſiſque Evangeliſtarum Verbis, apte et ornatè diſpoſitis, confecta. E Verſione, præcipuè Caſtellionis, caſtigata et emendata. Cui præfiguntur tabulo Palæſtinæ Geographica, nec non Ordo Rerum. In uſum Scholarum. Opera et Studio T. Thirlwall, A. M.* 12mo. 187 pp. 3s. Rivingtons, &c. 1802.

That the valuable Diateſſaron of Profeſſor White ſhould be transferred from Greek into Latin, or even Engliſh, is certainly deſirable. This publication of Mr. Thirlwall is exactly taken from that work, and is without notes. It is intended, the editor ſays, for the uſe of ſchools. The Latin verſion is not exactly that of any known tranſlation; but is ſaid to be founded chiefly on that of Caſtellio (or Caſtalio) with the introduction of ſome renderings from Beza, Tremellius, the Vulgate, and others. We are not ſure that it would not have been better to follow uniformly ſome approved verſion, than thus to ſelect from ſeveral; becauſe by the preſent method, the authority of the rendering becomes uncertain, without much collation. We are clear that an Engliſh Diateſſaron, if publiſhed, ſhould be formed ſolely on the authorized Verſion of our Church. As the preſent work is in-

* See our account of his Picture of Chriſtian Philoſophy, Brit. Crit. vol. xv. p. 436.

tended for the uſe of ſchools, it would perhaps have been beſt to follow Caſtellio entirely; for, in that application of it, the Latinity becomes important, for which that tranſlator is moſt celebrated. The book is neatly and cloſely printed, and of a convenient ſize and form.

ART. 40. *A Letter to an Antipædo-baptiſt. By Joſeph Prieſtley, LL. D. F. R. S. &c.* 8vo. 48 pp. 1s. 6d. Northumberland (America,) Printed by Andrew Kennedy. 1802.

Though Dr. Prieſtley is happily at a diſtance from us, and likely now to remain ſo, we are every now and then treated with a ſpecimen of his doctrines. If they are directly hoſtile to the prevailing opinions of Chriſtians, ſome of his good friends here are careful to reprint them. The preſent tract, being rather in favour of eſtabliſhed doctrines, is ſuffered to take its chance for importation.

The Doctor argues in favour of infant baptiſm, by ſhewing the prevalence of it in the primitive ages, by authorities, which he confeſſes to have taken chiefly from WALL's treatiſe on the ſubject. He gives however, a clear and uſeful view of the queſtion, and marks alſo the hiſtory of the oppoſite doctrine, which he denies to be capable of being traced to an earlier period than the 12th century, when it originated with the ſect called *Petrobruſſians*. Yet, after all, he is very lukewarm about the continuance of the rite of baptiſm in any ſhape, only ſaying, "if it be continued," (*to which I ſee no good objection,*) I hope no exception will be made to the caſe of infants." —A faithleſs ſort of an advocate ſurely!

But even this comparatively orthodox pamphlet cannot be cloſed without an inſolent attack againſt the ſacred doctrine of the Trinity, which he hates, as Voltaire hated Chriſtianity; becauſe he has treated it unjuſtly. He dares to ſay, "*I have ſhewn* that from the Fathers themſelves may be collected the moſt deciſive evidence, that the great body of Chriſtians, in the age immediately following that of the Apoſtles, *were Unitarians.*" Who, reading this cool and moſt audacious aſſertion, would ſuppoſe that this pretended proof of Dr. Prieſtley's had ever been controverted?—Who would ſuppoſe that ſuch works exiſted againſt it, as Biſhop Horſley's celebrated letters, or Dr. Burgh's deciſive anſwer to Lindſey, the retailer of this falſe opinion?—Who could think it poſſible that this pretended proof of his had been totally diſproved and contradicted in theſe and other works?—But ſuch is the nature of Socinianiſm, as well as of infidelity, to which it is ſo nearly allied. Nothing is too impudent for the profeſſors of either to aſſert; and to have been completely confuted, neither deſtroys their confidence, nor even produces a more modeſt demeanour. For the ſake of pointing out this curious inſtance of audacity in aſſertion, rather than for any other reaſon, have we been induced to notice this not very valuable pamphlet, of a man for whom, whether he happens to be right or wrong, we cannot feel the ſlighteſt reſpect.

ART. 41. *A Diſcourſe on the Immortality of the Soul, and a future State of Retribution; ſelected with a View to general Utility from the Writings of Maſſillon, Biſhop of Clermont. Tranſlated into Engliſh, and recommended to the Peruſal of all Ranks of People. To which is ſubjoined, an Ode written in Anſwer to One that was chanted in the Church of Notre Dame, then called the Temple of Reaſon, in Paris, on the Occaſion when a common Courteſan was exhibited to the People as the Repreſentative of their new Divinity.* 8vo. 1s. Baynes. 1802.

The atrocious circumſtance which gave riſe to this publication, only lives in remembrance from the indignation and diſguſt which it excited. The Diſcourſe is judiciouſly ſelected and ably tranſlated; it exhibits the moſt forcible arguments againſt the corruptions and vanities of fooliſh men, the ignorance of pretended philoſophers, the impudence of ſceptics. The Ode is perhaps more diſtinguiſhed by its religious ardour, than poetical ſpirit.

ART. 42. *The Compariſon; or, the Goſpel preached unto the Patriarchs compared with what is now called the Goſpel; being the Subſtance of Thoughts delivered on Galatians* iii. 8. *By John Coward, One of the Preachers of the final Reſtitution of all Things, at Windmill-ſtreet Chapel, Finſbury-ſquare.* 8vo. 1s. Richardſon. 1803.

The characteriſtic of this diſcourſe is moſt certainly not perſpicuity. The preacher calls himſelf "One of the Preachers of the final Reſtitution of all Things," about the preciſe meaning of which alſo, we may well be allowed to be in doubt. The diſcourſe will, however, without doubt, be acceptable to the author's congregation, and perhaps this is all that he wiſhes to be ſaid.

ART. 43. *An Eſſay towards reconciling the jarring Sentiments of Unitarians and Trinitarians, addreſſed to the moderate Enquirer. Compiled from ſacred Record. By Philo Eloim Jah.* 8vo. 22 pp. 6d. Roſe, Briſtol; Arch, London. 1802.

"I think it *plainly* appears, from the firſt chapter of Geneſis, that there were *two*, from the beginning of the creation, co-operating in it, joined in one, under the appellation GOD." P. 8. "It does not occur to my underſtanding, that there were any greater number than two divine creative beings, and theſe known by the name God: and the time drawing nigh, that a third being of divine creation, as was Adam, though not in the ſame manner as Adam was created." P. 15. "I ſhall further obſerve, that though the word God included Lord or Holy Ghoſt, until the appearance of Jeſus Chriſt; yet when he came, there was Father, Holy Ghoſt, and Son; in which Son, the Holy Spirit, or Anointing, was, under the name Chriſt, which is the Anointed: and when, with his people, the Jews, might properly be underſtood as three; but when Jeſus was crucified, that is, the fleſh or created part was dead, the Lord remained; and, after the putting to death of Jeſus by the Jews, reanimated the body of Jeſus, the third day." P. 18. Probably theſe ſpecimens will ſatisfy our readers, that the jarring ſentiments, mentioned in the title-page, are not likely to be reconciled by this notable eſſayiſt.

MISCEL-

MISCELLANIES.

ART. 44. *Mooriana; or, Selections from the moral, philoſophical, and miſcellaneous Works of the late Dr. John Moore; illuſtrated by a new biographical, and critical Account of the Doctor and his Writings; and Notes, hiſtorical, claſſical, and explanatory. By the Rev. F. Prevoſt and F. Blagdon, Eſq. In Two Volumes.* 12mo. 10s. Croſby. 1803.

This publication brings with it a moſt vaunting title, and ſeems to have demanded the elaborate exertions of two perſons. They who like this ſort of Anas, which we confeſs we do not, will find amuſement here; but how comes it to paſs, that before the ſheets of theſe two volumes, for which ten ſhillings were demanded, were dry from the preſs, one volume, containing the whole of theſe Anas, was publiſhed at the humble price of four ſhillings ſixpence?

ART. 45. *A critical Enquiry into the moral Writings of Dr. Samuel Johnſon, in which the Tendency of certain Paſſages in the Rambler and other Publications of this celebrated Writer, is impartially conſidered; to which is added an Appendix containing a Dialogue between Boſwell and Johnſon in the Shades. By Attalus.* 8vo. 3s. Faulder. 1802.

This is a free, but not altogether impartial or profound examination of certain portions of Dr. Johnſon's works, from which the author attempts to prove that Johnſon's repreſentations were not thoſe of real life, and that he was of a miſanthropic diſpoſition. He alſo prefers the Idler to the Rambler. We cannot think that he makes out his caſe. Unnumbered acts of genuine benevolence ſufficiently prove that Johnſon was no miſanthrope, though perhaps ſome of his repreſentations of life may be of too gloomy a tendency.

ART. 46. *The Praiſe of Paris: or a Sketch of the French Capital; in Extracts of Letters from France, in the Summer of* 1802; *with an Index of many of the Convents, Churches, and Palaces, not in the French Catalogues, which have furniſhed Pictures for the Louvre-Gallery. By S. W. F. R. S. F. A. S.* 8vo. 186 pp. 5s. 6d. Baldwin. 1803.

In a book ſo common as Saintfoix's "Eſſais hiſtoriques ſur Paris," we find the true and candid account of an etymology, which is diſplayed in the frontiſpiece, and in the very firſt words of this little book, as new or certain; neither of which it is. Saintfoix eſtimated it rightly. "Le commerce," ſays he, "que les Pariſiens faiſoient par eau, etoit trés-floriſſant; leur ville ſemble avoir eu de temps immemorial un Navire pour Symbole; Iſis préſidoit a la navigation; on l'adoroit même chez le Suéves ſous la figure d'un Vaiſſeau; voilà plus de raiſons qu'il n'en falloit à des Etymologiſtes, pour ſe perſuader que

Pariſii

Pariſii venoit de παρὰ Ισιδος, *proche d'Iſis;* les langues Grecque e Celtique ayant été originairement la même, et l'une et l'autre ſe ſervant des mêmes caractères. *Je ne prétends pas défendre cette Etymologie;* mais Moreau de Mautour ſe trompe lorſqu'il ſoutient que cette Deeſſe n'a point été adorée dans les Gaules, même après qu'elles furent ſoumiſes aux Romains." Tom. i. p. 3. In *this* book, it is made *par Iſis* inſtead of *par' Iſidos*, and is illuſtrated by a vile engraving, or rather etching, of Iſis holding the infant Orus, ſaid to be brought out of a French church; but little worthy of preſervation or repreſentation, unleſs much diſfigured in this copy. The whole contents of the book are ſo ſcanty, that they might be printed handſomely in a fourth part of the ſize; and they ſeem to have little object, except to diſplay imperfect glimpſes and ſcraps of knowledge on a variety of ſubjects, which are yet ſtrangely diſgraced by incorrectneſs of printing. The ſtyle is a mixture of the familiar and pedantic. If it really proceeds from the author whom report and the initials in the title-page indicate, we do moſt heartily wiſh that he had paid more reſpect to himſelf or to the public. He will gain no acceſſion of praiſe by this book.

ART. 47. *A few Days in Paris; with Remarks characteriſtic of ſeveral diſtinguiſhed Perſonages.* 8vo. 60 pp. 2s. Hatchard. 1802.

This little tract certainly does not contain the praiſes of Paris, nor of the Pariſians, nor of their rulers; but it is lively and patriotic, and therefore to us acceptable. The ſpirit of the author may be ſeen in the following very juſt paſſage, and it is a ſpirit to which we are proud to feel one perfectly congenial. After ſaying that the Engliſh are not niggardly in paying honour to the merits of their enemies, he adds, "In the late war the tribute was moſt largely paid; indeed, had they been diſpoſed to withhold any arrears due on this ſcore, the infamous papers and party in the pay of France," in the intereſt, at leaſt, we add; "were but too ready, and alas! too able, to detect and to expoſe the fraud. In all the various viciſſitudes and crimes of her Revolution and ephemeral governments, ſhe found in theſe men ſteady apologiſts, and zealous admirers: inſenſible to the ſafety and glory of their country, the battles of *Jemappe* and *Marengo*, were the theme of their warmeſt eulogium; whilſt thoſe of Aboukir, Camperdown, St. Vincent's, and Alexandria,—but the ſubject is too painful." In truth it is ſo. The idea of men who ſicken at the triumphs of their country, and rejoice at thoſe of its enemies, is that of ſomething beyond even French depravity.

Short as this book is, it contains many characteriſtic touches reſpecting our neighbours: but it regrets the great concourſe of Engliſh to Paris, and endeavours, with ſome force, to explain that the viſit is little worth the trouble and diſgrace attending it. We ſhould gueſs that it is the production of a military man. It evinces ſagacity, good diſpoſition, and knowledge of the world. The motto ſeems to hint that the author is known. To us, however, he is not known.

ART.

ART. 48. *Proverbs; or, the Manual of Wiſdom; being an Alphabetical Arrangement of the beſt Engliſh, Spaniſh, French, Italian, and other Proverbs; to which are ſubjoined the wiſe Sayings, Precepts, Maxims, and Reflections of the moſt Illuſtrious Ancients.* 12mo. 146 pp. Oxford printed; Kirby, London. 1803.

The fault of this compilation, notwithſtanding what the author ſays in defence of it, is the omiſſion of all diſtinction between the Proverbs of different countries. The dedication is whimſical and quaint, and we ſhall inſert it, as the moſt remarkable feature of an odd book.

"To the conceited fool who thinks himſelf wiſe, and is not ſo: to the wiſe, who ſenſible of his own defects, has humility enough to wiſh to receive a new ray of knowledge from another's wiſdom: in other words to Mr. A? and Mr. B? with a ſovereign contempt for the former, and a ſincere affection for the latter, this little volume is warmly recommended, as ſingularly uſeful to both, by their moſt obedient, humble ſervant, the Editor."

ART. 49. *The young Engliſhman's Manual, containing, Part I. A Geographical and Topographical Deſcription of England. Part II. A general View of the Conſtitution, Laws, Government, Revenue, eccleſiaſtical, civil, and military Eſtabliſhments of England, deſigned as an Introduction to the Knowledge of theſe important Subjects. By B. Price. Second Edition, conſiderably enlarged.* 12mo. 3s. 6d. Sael. 1802.

We do not remember to have ſeen the firſt edition of the work, but we find no reaſon why it may not paſs through two or ſeveral editions. It appears ſufficiently perſpicuous for young perſons, and certainly comprehends much important information in a ſmall compaſs. A neat map is prefixed.

ART. 50. *Elements of Galic Grammar, in Four Parts; 1. Of Pronunciation and Orthography. 2. Of the Parts of Speech. 3. Of Syntax. 4. Of Derivation and Compoſition. By Alexander Stewart, Miniſter of the Goſpel at Moulin. Honorary Member of the Highland Society of Scotland.* 8vo. 179 pp. 4s. Hill, Edinburgh; Vernor and Hood, London. 1801.

The Galic, or Gaelic (as it has uſually been written) is eſteemed a very difficult language, and the elucidaters of it, ſince Shaw, who publiſhed the Dictionary, have been very few. The preſent is a work of much care and labour, and undoubtedly a valuable addition to the ſtores of knowledge, in this branch of learning.

ART. 51. *Elementa Grammaticæ Ciceroniana; or, an Introduction to Latin Grammar, founded principally on the Authority of Cicero. For the Uſe of Schools. By the Rev. Calvin Winſtanly.* 12mo. 91 pp. 1s. 6d. Liverpool printed; Croſby, London. 1802.

We abound with Latin as well as other Grammars. This author appears to be of the Ciceronian claſs; but he is probably aware that the excluſive admiſſion of the language of that great orator, has long been deemed by the learned a falſe refinement; tending too much to confine the ſources of Latinity, which may be found alſo in perfect purity in Cæſar, Livy, and ſeveral other writers.

ART.

ART. 52. *The Juvenile Travellers; containing the Remarks of a Family during a Tour through the principal States and Kingdoms of Europe: With an Account of their Inhabitants, Natural Productions, and Curioſities. By Priſcilla Wakefield.* 8vo. 357 pp. 4s. 6d. Darton and Harvey. 1801.

We reſpect very highly the efforts of thoſe writers who provide inſtruction, joined with innocent entertainment, for young perſons. We have repeatedly had occaſion to commend Mrs. Wakefield's endeavours in this way; and ſhe has here preſented to us another opportunity of doing ſo. This Tour contains a great variety of intereſting and amuſing incidents and remarks, together with the other particulars mentioned in the title-page. The ſtyle is generally correct, unaffected, and proper. The travellers, from whom the author has borrowed moſt freely, are Brydone, Coxe, Moore, Radcliffe, Southey, and Thickneſſe. But care has been taken to omit the paſſages of bad tendency, which occur, not unfrequently, in ſome of the travels of ſome of thoſe gentlemen.

ART. 53. *Le Lecteur Francoiſe; ou receuil de Pieces en Proſe et en Vers, tirées des Meilleurs Ecrivains. Pour ſervir à perfectionner les jeunes gens dans la Lecture; à étendre leur connoiſance de la langue Francoiſe; et à leur inculquer des principes de Vertu et de Pietè. Par Lindley Murray, Auteur d'une Grammaire Anglois, &c.* 12mo. 406 pp. 4s. 6d. York printed; Longman &c. London. 1802.

The name of Mr. Lindley Murray has often appeared in our pages, connected with very juſt commendations of his talents and diligence. The preſent work, which is printed with great neatneſs, contains a well-claſſed ſelection of extracts from the beſt French authors, and muſt be of conſiderable uſe to ſtudents, who are not ſo ſituated as to command acceſs to a variety of books.

ART. 54. *A meteorological Journal of the Year* 1800, *kept in London by William Bent.* 8vo. 1s. 6d. London, printed by W. Bent, Paternoſter-row, 1801.

The ſame Journal for 1801. 1s. 6d. Bent. 1802.

The ſame for 1802. Bent. 1803.

We have followed this journal with our notice from its origin in the year 1793, when we ourſelves began, to the preſent time, and have uniformly recommended it to the attention of the public. We obſerve that in the two laſt years the remarks on the ſtate of the air, vegetation, &c. are diſcontinued, and alſo the medical obſervations; nor do we perceive any intimation of the cauſe of theſe omiſſions. It is probable that the perſon on whom the editor had depended for theſe parts may no longer be within his reach; but we think that means might and ſhould have been found to ſupply his place. The obſervations ſtrictly meteorological are apparently taken with as much correctneſs as before, and without any change of plan. We wiſh therefore for the continuation of the work even in its preſent ſtate.

ART.

ART. 55. *The Tocsin of Social Life; addressed to all the Nations of the Civilized World; in a Discovery of the Laws of Nature, relative to Human Existence. By John Stewart the Traveller.* 8vo. 2s. Ginger. 1803.

"Send a foal to France," says the Scottish proverb, "and a foal he will come back." To such of our readers as wish for proof, if not to the whole extent of the proverb, at least, that a man may travel much farther than to France, and return without moral wisdom or even common sense, we recommend a perusal of this pamphlet. We have formerly had occasion to notice some similar effusions of this author.

FOREIGN CATALOGUE.

FRANCE.

ART. 56. *Mémoires de la Société médicale d'émulation, séante à l'école de médecine de Paris; pour l'an* 9; 1 Vol. 8vo. of upwards of 600 pp. with plates. Pr. 8 fr. Paris.

This fourth volume begins with the Eulogium of *Galvani*, by *J. L. Alibert*, general Secretary to the Society. As a specimen of it, we shall present our readers with the account of the death of *Galvani*, which he gives in the following terms:

"Le premier effet du malheur, dit un écrivain célèbre, est de roidir l'ame; le second est de la briser. Il est des peines dans la vie, dont le temps ne console pas. Galvani supportoit encore l'existence, mais les chagrins dont il étoit la proie en minoient sourdement les ressorts. L'image de Lucie expirante venoient s'offrir à chaque instant à ses regards; on eût dit qu'il n'avoit pas assez de larmes pour la pleurer. Il sembloit d'ailleurs que depuis quelque temps la providence le destinât aux plus douloureux sacrifices du cœur. Il avoit vu la mort frapper et lui raver presque soudainement tous ses proches. Ajoutons à ces événemens sinistres les maux physiques qui l'accabloient depuis quelques années. Il étoit tourmenté par des douleurs cruelles, dont le siége étoit l'organe de l'estomac, et que quelques hommes de l'art soupçonnoient provenir d'une affection du pylore. Il éprouvoit en outre, à des époques déterminées, des souffrances intolérables dans la région des lombes qui le contraignoient à garder le lit. Avec une santé si frêle et si chancelante, comment eût il pu résister aux nouveaux sujets d'affliction que je viens de retracer?

"Dépouillé de ses dignités et de son emploi, presque réduit à l'indigence, il se retira, pour finir ses jours, chez son frère, Jacques Galvani, homme intègre et d'une probité exemplaire. Bientôt après il tomba dans un état de marasme et de langueur qui alarma tous ceux qui

qui le connoiſſoient, et dont les ſoins auſſi éclairés que généreux des célèbres médecins Cingari et Uttini, ne purent arrêter les progrès. Par égard pour ſa grande célébrité, le gouvernement de la république ciſalpine avoit décrété qu'on le rétabliroit dans la chaire qu'il occupoit à l'univerſité de Bologne, et qu'il jouiroit des émolumens dont l'avoit privé ſon refus de prêter le ſerment civique. Inutile faveur! Tant de coups portés à ſa ſenſibilité etoient irrémédiables. Elle arriva enfin cette mort qu'il avoit tant déſirée et qui devoit terminer une vie flétrie par l'injuſtice et le chagrin . . . Le 14 Frimaire an 7, ce grand génie diſparut de ſa patrie, pour entrer dans le long et éternel repos. Il avoit alors atteint la ſoixantième année de ſon âge. On ne remarqua point à ſes funérailles le faſte ambitieux qui accompagne le néant des riches; mais ſa tombe fut environnée de la déſolation publique et baignée des pleurs de l'amitié.

" Toute l'Europe ſavante fut douloureuſement affectée de la perte de ce grand homme. Le ſecrétaire de l'inſtitut de Bologne annonça ſa mort dans une ſéance publique de cette compagnie, et la conſternation fut univerſelle. . .

" Compagnons illuſtres de ſes travaux, membres révérés de ce corps auguſte qui fut le premier dépoſitaire de ſes découvertes, vous près de qui le trépas vint moiſſonner une tête ſi chère, quelles durent être vos larmes, quand ce flambeau s'éteignit au milieu de vous! Ah! conſervez toujours un ſi déplorable ſouvenir! . . . Et vous tous, qui aſpirez à la gloire des ſciences, imitez cette vie auſſi ſimple que vertueuſe, imitez ce noble déſintéreſſement, qui le fit renoncer aux biens et à la fortune, pour obéir à la voix de ſa conſcience; imitez ſa patience infatigable dans les recherches, ſa candeur et ſa modeſtie dans les ſuccès, ſa conſtance dans les ſentimens affectueux du cœur.

" Repoſe en paix, ombre pieuſe, la mort n'a point enſéveli ta mémoire! . . . . Un géomètre célèbre voulut qu'on ornât ſon cercueil d'une de ſes ſpirales logarithmiques. La découverte de Galvani fera reſpecter ſes cendres et ſon tombeau. Un artiſte habile de Rome vient de graver une médaille pour tranſmettre à la poſtérité l'image vénérée de cet homme auſſi cher à l'humanité qu'aux ſciences, qui eſt mort ſans dignités et ſans richeſſes; mais avec la ſeule grandeur qui ſoit légitime ſur la terre, celle que donnent la ſcience et la vertu."

This *Eloge* of *Galvani* is followed by 1, a *Memoir* by Mr. Dumas, *ſur la nature et le traitement des fièvres rémittentes qui compliquent les grandes plaies*; 2. Tranſlation, from the Engliſh of Dr. *James Hendy*, of a *Memoir on the glandular Malady of Barbadoes*, by Mr. *Alard*; 3. *Six obſervations*, by Mr. Godefroi, of Rouen, *qui font ſoupçonner qu'il exiſte une maladie qui tient à la fois et de l'apoplexie et de la fièvre cérébrale, ou apoplectique*; 4. A Tranſlation from the German of Mr. *G. C.* Reich, of a *Memoir on Fever and its general treatment*, by Dr. *Marc*; 5. *Une obſervation*, communicated by Mr. Ranque, *ſur une dépreſſion épigaſtrique, cauſée par une affection hyſtérique*. Surgery. 6. *Des obſervations ſur les corps étrangèrs arrêtés dans l'oeſophage*, by *P. Sue*, the elder; 7. An excellent *Mémoire*, by Mr. Richerand, *ſur les hémorrhagies qui ſuivent l'opération de la taille latérale, dans lequel l'auteur donne un nouveau procédé pour y remédier*; 8. *Des vues théoriques et pratiques ſur la meilleure manière de conſtruire les bandages herniaires.*

Phyſiology.

Phyſiology. 9. A *Memoire ſur l'appareil urinaire*, by Mr. *Richerand*; 10. *Quelques obſervations anatomiques ſur l'*ornithorincus paradoxus, by *J. Fred. Blumenbach*; 11. *Obſervations ſur les vices originaires de conformation des parties génitales de l'homme, et ſur le caractère apparent ou réel des hermaphrodites, by Mr.* Ph. Pinel; 12. *Obſervations ſur l'* ipomæa hiſpida *et quelques autres plantes de la famille des* convolvulus, by *Felix Fontana.* Natural Hiſtory. 13. *Expoſé ſuccinct d'un ſyſtème conchyliologique, by* Daudebart Ferruſſac. Medical Literature. 14. *Commentaires littéraires ſur quelques paſſages des lettres de* Senèque *le philoſophe, relatifs à la médecine;* by Mr. *P. Suë*, the elder. Supplement to the article of Medicine. 1. *Extrait d'un mémoire ſur le vaccine, by Dr.* Hellwag; 2. *L'hiſtoire d'un cas particulier de Satyriais,* by Mr. Rony-Dupreſt.

The names of the diſtinguiſhed perſons who have contributed to this collection, make any commendation of it from us unneceſſary.

Eſpr. d. Journ.

ART. 57. *Dictionnaire botanique et pharmaceutique, contenant les principales propriétés des mineraux, des végétaux et des animaux avec les preparations de pharmacie, internes et externes, les plus uſitées en médecine et en chirurgie, d'après les meilleurs auteurs anciens et ſurtout d'après les modernes; par une Société de médecins, de pharmaciens et de naturaliſtes: ouvrage utile à toutes les claſſes de la Société; avec XVII. grandes planches repréſentant* 278 *figures de plantes gravées avec le plus grand ſoin.* Vol. de 757 pages gr. in 8vo. diviſé en deux parties; imprimé ſur beau papier, en caractère petit romain neuf. Le prix de ces deux volumes, brochés en carton et étiquetés de 15 fr. Paris.

The numerous reimpreſſions of this work, publiſhed at Paris and in other places, will enſure the ſucceſs of this new edition, which has been very greatly improved and augmented. *Magaſ. Encylop.*

ART. 58. *Le Botaniſte Cultivateur ou Deſcription, culture et uſages de la plus grande partie des plantes étrangères, naturaliſées et indigènes, cultivées en France et en Angleterre, rangées ſuivant la méthode de Juſſieu; par* Dumont Courſet. *An X.* 4 vols. in 8vo. forming about 2600 pp. Pr. 36 fr. Paris.

The firſt volume of this important work is compoſed of 730 pages. In a preliminary diſcourſe, the author endeavours to ſhow that an acquaintance with the three parts of botany, the nomenclature, the cultivation, and the knowledge of the properties of plants, is neceſſary to thoſe who would deſire to have a fundamental knowledge of this ſcience. He treats afterwards of the advantages to be derived from the method of *Juſſieu*, which he has adopted in preference to all the others; he informs us, that he has not, after the example of *Miller*, given to his work the form of a dictionary, that he might not be required, in every article, to enter into the detail of its cultivation; laſtly, he duly acknowledges the zeal of Mr. *Deu*, from whom he had received great aſſiſtance in different parts of this work.

The author next treats of the general cultivation of plants, both in the open air and in hot-houſes. He gives, in three Sections, a

liſt

liſt of ſuch plants as are adapted to pleaſure-grounds in the winter, the ſpring, the ſummer, and the autumn; likewiſe another, of thoſe whoſe properties are generally acknowledged in medicine and in the arts. Theſe are ſucceeded by a Lexicon, in which are defined the terms of cultivation and of botany. Mr. *D. C.* afterwards gives an idea of the method of *Juſſieu*, together with an account of the genera and ſpecies, according to that method; as alſo of their cultivation and properties. This expoſition occupies the remainder of the firſt, and the two following volumes, forming 800 pages; the fourth, conſiſting of 278 pages, contains an Appendix of the plants which could not be made to enter into this method, with different additions and corrections, and ſome very commodious Tables or Indexes, namely, 1. One of the ſeries of orders and genera; 2. A ſuccinct account of the method of *Linnéus;* 3. A comparative view of the methods of *Linnéus* and of *Juſſieu;* 4. A table of French names; 5. One of Latin names. 6. One of French ſynonyms, and of the vulgar names; 7. One of the moſt common Engliſh names. *Ibid.*

ART. 59. *Elémens d'hiſtoire-naturelle, ouvrage couronné par le Jury des livres élémentaires et adopté par le corps légiſlatif pour les écoles nationales; par* A. L. Millin, *conſervateur des antiques, médailles et pierres gravées de la bibliothèque nationale de France, profeſſeur d'hiſtoire et d'antiquité, membre de la Société royale des ſciences de Goettingue, &c. troiſième édition revue et corrigée d'après les meilleures méthodes qui ont paru depuis la première publication de l'ouvrage et conſidérablement augmentée; enrichie de 22 planches contenant plus de 600 figures.* Paris. 1802. Pr. 8 fr.

Since the firſt publication of this work, to which, in the year 1797, the prize propoſed for elementary books was awarded, two editions of it have been exhauſted: it is particularly diſtinguiſhed by its arrangement, its preciſion, and its perſpicuity. On theſe accounts, it has been tranſlated into ſeveral languages; and the author has, to this third edition, beſides new Indexes, made other conſiderable additions, which the progreſs of natural hiſtory had rendered neceſſary; as alſo, that of 22 plates, containing more than 600 figures, deſigned with great exactneſs and care; being likewiſe well calculated to captivate the attention and to aſſiſt the memory. In ſhort, nothing has been neglected to make this work commodious and uſeful. *Ibid.*

ART. 60. *Hiſtoire naturelle des Grimpereaux, Souï-Mangas, Guit-Guits, Héroo-taires, et Grimpereaux d'Europe, ſuivie de celle des oiſeaux de Paradis;* 18 et 19me livr. de la Collection des Oiſeaux Dorés ou à Reflets Métalliques, et 5me et 6me livraiſons des Souï-Mangas, grand in folio Jéſus vélin ſuperfin ſatiné, de la fabrique de Deſgranges, *la lettre en or* au bas de chaque planche. Pr. 36 fr. for each *livraiſon.*

The two *livraiſons* which we here notice contain, plate 22, the *Sougrimbindou;* plate 23, the *Souï-Manga tricolor;* plate 24, the *Souï-Manga vert et brun;* plate 25, the *Souï-Manga vert et gris,* all from the collection of Mr. *Perrein;* plate 26, two young *Souï-Mangas,* one from

from the cabinet of Mr. *Dufrene*, the other from the Muſeum of Natural Hiſtory; plate 27, the *Souï-Manga rouge-doré*, from the Muſeum of Natural Hiſtory; plate 28, the *S. gris*, from the Cabinet of Mr. *Brongniart;* plate 29, the *S. à gorge bleuë*, (*Certhia Zeylonica*, Linn.); plate 30, the female of the ſame, (*Certhia Philippina* of *Gmelin;*) plate 31, the *S. à cravatte bleuë*, (*Certhia jugularis*, Linn.); plate 32, the *S. à gorge violette*, (*Certhia ſpirata*, Linn.); theſe laſt four from the Muſeum of Natural Hiſtory.

This beautiful collection is nearly completed. *Ibid.*

ART. 61. *Recherches chymiques et microſcopiques ſur les conferves, biſſes, tremelles, &c. avec trente-ſix pages enluminées ; par* Girod Chantrans, *ancien officier du génie et membre de pluſieurs ſociétés ſavantes.* Paris, 1802; 4to. 254 pp. pr. 48 fr.

We are informed by the author in his Preface, that it has been his object to diſſipate the obſcurity which he conceives to attend the ſtudy of the cryptogamic plants; and we are convinced that thoſe naturaliſts who, after a careful peruſal of the work, may refuſe to the plants deſcribed in it, the place aſſigned by him to them in the gradual ſcale of animated bodies, will, however, readily allow him that tribute of eſteem to which his great labours, the ſagacity of his obſervations, and his zeal for the diſcovery of truth, give him an undoubted claim. *Ibid.*

ART. 62. *Diſſertations ſur quelques points de phyſique*, ou *nouvel expoſé des cauſes de pluſieurs phénomènes dont la ſolution eſt encore problématique; par le C.* Lendy, *membre de pluſieurs ſociétés littéraires;* 8vo. Paris, 1802.

In the firſt of the two Eſſays, contained in this volume, the author enquires into the *cauſes de l'aſcenſion des liqueurs dans les tuyaux capillaires;* in the ſecond, he treats *de la manière dont le ſoleil nous échauffe.* With reſpect to the firſt queſtion on capillary tubes, Mr. *Lendy* is of opinion, that, " la peſanteur et la fluidité ſont les cauſes uniques de l'élévation des liqueurs dans les tubes capillaires; que ces deux propriétés ne peuvent élever les liqueurs que ſur les ſubſtances qui les égalent ou qui les ſurpaſſent en peſanteur abſolue; que la hauteur à laquelle un fluide s'élève dans les tubes capillaires, eſt en raiſon de ſon aptitude à mouiller, c'eſt-à-dire, de ſon adhérence avec la matière qui les conſtitue; enfin, que cette adhérence eſt toujours proportionnelle à la peſanteur abſolue des ſolides et des liquides qu'on met en contact."

In regard to the reſult of the ſecond Eſſay, the author thinks: " que la chaleur et la lumière ſont le produit d'une ſeule et même ſubſtance; que cette ſubſtance eſt, dans tous les temps, fort abondante autour de nous; qu'elle eſt toujours ébranlée par la préſence d'un corps lumineux, et qu'elle propage avec beaucoup de liberté les vibrations qu'elle en reçoit dans l'atmoſphère; mais qu'elle ne peut pas y circuler elle-même, ſi ce n'eſt avec lenteur et comme en ſe criblant dans ſes pores. D'ou l'auteur conclut, que la chaleur ne ſçauroit être le produit d'un fluide émanant perpétuellement du ſoleil, et qu'une infinité de conſidérations nous prouvent qu'il faut attribuer celle que nous éprouvons à ſon aſpect, uniquement aux trois cauſes ſuivantes, ſavoir: Aux vibrations

vibrations imprimées par l'aſtre au fluide lumineux; à la réſiſtance de l'atmoſphère, et à la réaction des corps dilatés. Auſſitôt," adds Mr. *L.* " que l'une de ces trois conditions s'affoiblit, la chaleur diminue dans les mêmes proportions; et je ſoutiens que ſi l'une d'elles venoit à manquer, il n'y auroit plus de chaleur." *Ibid.*

GERMANY.

ART. 63. 1. Cornelii Nepotis *Vitae excellentium imperatorum. Editio nova, ſcholarum uſui accommodata, cum brevi adnotatione curavit* Carol. Friedr. Heinrich, *Gymnaſ. Magdalen. Vratiſlav. Doctor* (now *Prof.) Soc. Lat. Jen. Sodal. honorar.* Breſlau; xii. and 209 pp. 8o; pr. 16 gr.

ART. 64. 2. Cornelius Nepos *de vita excellentium imperatorum.* With Introductions, and German Notes, by Mr. *Benjam. Friedr. Schmieder*, Rector of the Luther. Gymnaſ. at Halle; Berlin, x. and 229 pp. 8vo. pr. 16 gr.

ART. 65. 3. Cornel. Nepotis *Vitae excellentium imperatorum. Ad exemplar* Boſii *recudendas curavit, argumentis, notis, indicibus, vita auctoris, tabula chronologica et hiſtorica illuſtravit* Jo. Chſti. Frid. Wetzel. *Vol. I.* 283 pp. Vol. II. *quo continentur indices nominum et verborum et hiſtoria;* 141 pp. l. 8vo. Lignitz; pr. 1 Rixd. 4 gr.

Though none of theſe editors has adopted the plan recommended by *Ruhnkenius* (Wyttenbach *Vita* Ruhnkenii, *p.* 125) for an edition of *Nepos;* they have, however, all of them materially contributed to the correction and elucidation of the text of their author. For this taſk Mr. *Schmieder* was prepared, by the compilation of the *Lexicon iiber den* Cornelius Nepos, publiſhed in 1798. Mr. *Wetzel* obſerves: " *in textu recenſendo ſecutus* Boſium *hujus textum pro baſi feci.*" We wonder he did not preſer that of *Heuſinger.* *Ibid.*

ACKNOWLEDGMENTS TO CORRESPONDENTS.

A friend, without ſignature, who mentions to us three works which we have not yet noticed, will find one of them in the preſent number, another will ſoon appear; the third cannot find a place, except in our Foreign Catalogue.

We are aware, with *Cler. Vet. Lond.* of the neceſſity for caution, with reſpect to the principal ſubject of his Letter; but we recollect ſtrong teſtimonies to the truth of the account we alluded to, as well as the artful contradictions of thoſe who feel intereſted to diſcredit it.

A. B. C. informs us, that the work of *Perez*, on the Civil Wars of Grenada, is not conſidered in Spain as authentic hiſtory, though parts may be ſo. The mode of printing the title in our Review was an error of the preſs.

LITERARY

LITERARY INTELLIGENCE.

Mr. G. Ellis is about to publiſh an Analyſis of the Ancient *Engliſh Metrical Romances*, with copious Specimens.

Mr. Urquhart, who formerly publiſhed a pleaſing tranſlation of Anacreon, is printing an Expoſition of the Advantages of Claſſical Literature, as a ſort of anſwer to a certain prevailing enthuſiaſm, which delights to diſparage and decry all profane learning.

Mr. Malcolm is proceeding with two more volumes at once of his *Antiquities of London*.

Mr. Egerton Brydges is preparing a new edition of his *Theatrum Poetarum;* and has alſo at the preſs, *Memoirs of the Britiſh Peerage*, a volume of which is printed.

Dr. Leyden is employed upon a Hiſtory of Africa, on an extenſive ſcale.

The ſame gentleman is printing a volume of *Poems*, which, from the ſpecimens we have already had of his abilities, may be expected to be excellent.

Miſs Bannerman, whoſe poetical talents have received the commendation of the Britiſh Critic, is going to republiſh her Poems, with large additions.

Mr. Preſton, of Dublin, is about to publiſh a tranſlation of *Apollonius Rhodius*, in three volumes. This gentleman's former poetical works are well known, and have alſo been very favourably mentioned in our Review.

A *Selection of Sonnets*, partly original, and partly from the beſt tranſlations of the Italian poets, will ſoon be publiſhed by *Mr. George Henderſon*.

Mr. Hill is preparing a new edition of his *Practical Obſervations on Oxygen*; to which are to be added, ſome Remarks on the Cauſes and Cure of Cancer, illuſtrated by caſes.

A volume of Sermons, by *Dr. Gleig*, of Stirling, will appear in the courſe of this month.

We are glad to hear that *Mr. Daubeney* has taken up his pen to vindicate the clergy of the eſtabliſhment from the attacks of Mr. Overton.

A new edition of Shakeſpeare, with Gloſſarial Notes only, on three different ſized papers, will ſoon be publiſhed by the Bookſellers. *Mr. Reed's* large edition will be ready next month.

ERRATUM.

At page 209, in our Review for February, for "*Les Guerres civiles*," read "*Las Guerras civiles*."